
THE CRITICAL REVIEW.

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ARTICLE I.

The Modern Part of an Universal History, from the Earliest Account of Time. Compiled from Original Writers. By the Authors of the Ancient Part. Vol. XXXVII. 8vo. Pr. 5s. Millar.

OUR main objection to the last volume of the Universal History arose from the nature of the subject, not the fault of the writers, who can be charged with nothing more than prolixity, and too great minuteness, where a more general relation would be sufficient. It was unreasonable to allow the same space to the little republic of Florence, as was assigned for the histories of the most ancient and potent kingdoms in Europe. The subject of the present volume is still less interesting; but the authors have judiciously treated it less copiously; although, in our opinion, they might still have been more concise, without omitting a single fact either useful or entertaining. Here are comprehended the histories of Bologna, Parma and Placentia; Geneva, Milan, Modena, and Ferrara; Mantua, and Savoy—Pisa, Lucca, Sienna, and some other states of more consequence than Modena, Mantua, or Ferrara, because of the figure they once made in Italy, and the nature of their free constitutions, are passed over in silence, except where their names are transiently mentioned. In fact, all that deserves notice in the annals of these states, and likewise the history of the Swiss cantons, might have been easily contained in the two volumes, now employed in reciting the uninteresting transactions of petty powers, had due attention been paid to the disposition of the whole work. The want of this attention constitutes the principal blemish which runs through every part of this learned, laborious, accurate, and, in many places, spirited performance.

In the present account of Bologna, we find reason to commend the accuracy and learning of the writer ; but we meet only with such trivial occurrences, as neither engage the passions, affect the heart, or serve to enlarge the understanding. It were therefore to be wished, that instead of dwelling upon insignificant historical events, the author had enlarged more on the present form of government, the various changes of constitution which time has wrought in such diminutive states, the manner in which they preserved their independency in the midst of so many aspiring formidable powers, and the customs, manners, and laws which now prevail and distinguish each from its neighbours. As it now stands, the whole appears like an object beheld through an inverted telescope ; infinitely remote, indistinct, and diminutive : whence we could wish the writer had taken a more cursory view of a city, the ancient history of which can only be perused with pleasure by the partial natives. We cannot close this short account of the present history of Bologna, without making one observation, which may appear peculiar and partial to the bigotted reader ; it is, that states which have been governed by bishops and other ecclesiastics seldom furnish matter, either of entertainment or instruction, for reasons very obvious ; and this, in particular, we assign as a principal cause, why the annals of Bologna are so perfectly barren and insipid.

Parma and Placentia shine with more lustre, and yield greater amusement ; possibly because this united principality afforded more scope for individuals to distinguish themselves. The revolutions of this state had more influence on the politics of Italy, and it produced generals and statesmen, who make a very considerable figure in history. The Life of Ranuccio II. furnishes a variety of curious incidents, which are extremely well related by our historians.

* Ranuccio II. duke of Parma, in his own person, was one of the most extraordinary men of his age. His manner of living was elegantly simple ; and he had no exterior marks of greatness about him, that could distinguish him from another gentleman. Notwithstanding this, his court was magnificent and expensive, beyond what could have been expected from his revenue. Though he had not applied much to study, yet he laid out great sums in purchasing valuable manuscripts, and other curiosities, for his library ; and he employed a Carmelite friar, who ransacked all Europe for those kinds of purchases. He employed the famous father Coronelli, at Venice, to make him a pair of globes, the then largest in the world ; but the good cordelier having constructed and finished them within his

own cloister, was obliged to take down the wall before they could be carried to Parma. Some incidents in this duke's life will more effectually give the reader an idea of his true character, than any other description of it can communicate.

He had at his court an officer, under the title of purveyor-general of his household. This officer was a foreigner; and, by the help of a decent assurance, the duke, who always conversed in person with those he employed, even in the meanest stations about his palace, raised him by degrees to the purveyorship. His behaviour, in this station, was so exact, regular, and inoffensive, that he acquired the good will of all the court, as well as that of his master; and lived several years in great affluence and credit, without so much as being suspected of the smallest misconduct. At last he fell sick; and apprehending his disease to be mortal, he found means most earnestly to request the duke to send some person, whom he could rely on, to receive an information that greatly concerned his highness. The duke accordingly sent to him one of his gentlemen; to whom the purveyor confessed, that, during the course of his employment under the duke, he had embezzled immense sums, by applying them to his private pocket; and earnestly begged the gentleman to ask the duke to forgive him, and to seize upon all the estates he was to leave behind him, which, he said, fell short of the sums of which he had defrauded him. He, at the same time, gave the gentleman an inventory of all his household furniture, and other goods, to be delivered to the duke, that he might enter into immediate possession of them, as the only satisfaction he could make for his embezzlements. The gentleman executed the commission he was charged with; and the duke, having heard him with great attention, desired him to return to the sick man, and to acquaint him, in his name, that he readily forgave him all his embezzlements; and that, so far from accepting of his estate, he left him at free liberty to dispose of it as he pleased, which favours he granted him in consideration of the salutary example he set to his other servants: "Learn from this person (said he, turning to those about him) to become honest men; and, at least, in your last hours, to disburden your consciences. I make no doubt, continued he, that many of you are as culpable as this purveyor, whom you see I have treated so favourably; and if, instead of reserving your confessions to your last moments, ye will, every first day of the year, when you come to pay your compliments to me, confess, at the same time, the particulars of all the slips and embezzlements you have been guilty of, and which I know is not in my power either to prevent or to prove, I will, upon my honour, forgive ye, in the same manner as I have forgiven

this purveyor. Think of what I have said; for, I do assure ye, my absolution, in such a case, is far preferable to that of the pope himself. He never absolves, without obliging the party to make restitution; but ye shall have my pardon without any such condition."

'Ranuccio II. notwithstanding his great and amiable qualities, had his weaknesses likewise, as appears from the choice he made of Gioseppino an Italian singer, and an eunuch, to be his first minister. This Gioseppino was the favourite of a Venetian courtesan, named Madelona, who was rich, and who supported him at a vast expence. The custom is at Parma, and other cities of Italy, after a certain time of night, to shut the gates, and every person then admitted, must send in his name and quality to an officer, who waits at the gate for that purpose, and he makes his report to his master of all who enter. Gioseppino and Madelona, in one of their excursions, arrived at the gates of Parma so late, that they were obliged to send in their names, and the duke in the morning ordered them to attend him. His courtiers imagined that he intended to punish or to reprimand them for the lewdness of their lives; but they were surprized to see the courteous manner with which he received them. Gioseppino's presence had prepossessed him in his favour; and entering into conversation with him, he soon perceived that he understood politics as well as music, and that he was not infected with that levity which is so common to the Italian musicians. In short, the duke offered him a settlement at his court; and perceiving that he made some difficulty on account of Madelona, he offered to entertain her likewise, and to treat her, in every respect, as Gioseppino's wife. The bargain was soon struck; and the duke not only performed all he had promised, but provided handsomely for Gioseppino's two brothers, giving one of them a commission in his own guards, and the other a living in the church. After this, Madelona wisely retired to a nunnery, where the duke still continued her appointment.

'As to Gioseppino, he shewed himself not unworthy of the duke's partiality in his favour. A magnificent palace was erected for him, with a communication, by a covered gallery, with that of the duke; and in a short time he acquired a much larger estate, than could have been expected to be amassed in the service of a duke of Parma. The duke was so far from discovering any uneasiness on that account, that he advised his favourite to lay out his money in purchasing land, but not in the Parmesan, lest his son and successor should call him to an account for the riches he had acquired. Gioseppino accordingly purchased an estate in the Milanese, and was created a count by the

the title of Calvi, the name of his father, who was a poor taylor in Pavia. In other respects, Gioseppino behaved with the most profound submission to the duke, his family, and court. But all his caution could not guard him from enemies amongst the nobility, who still looked upon him as an upstart.'

At the time the duke's son was contracted to the princess of Neuberg, Ranuccio exhibited a 'proof of his wisdom and good sense, by mortifying his favourite, upon the only occasion in which he seemed to have forgot the meanness of his birth and circumstances. The duke had given orders for making the most magnificent preparations for celebrating his son's nuptials; and had committed to the marquis of Rangone, a nobleman of great quality and estate, the care of repairing his celebrated theatre at Parma, for the exhibition of certain pompous entertainments. The marquis accepted of the charge; but the theatre being very much out of order, and the time allotted for repairing it being but short, he ordered the workmen to admit no person within it, but those who came along with the duke and his sons. Gioseppino presented himself one day, and demanded admittance, which was refused him by one of Rangone's servants, though the minister, at the same time, acquainted him with his name and quality. The servant answered, that he was no stranger to both; but that noblemen of much greater rank had been refused admittance, and that he must obey his orders. This affront drove Gioseppino from his usual moderation; and after threatening to cane the servant the first time he met him, he withdrew. When the marquis of Rangone heard of what had passed, he dismissed all the workmen; and ordering the theatre to be locked up, he carried the keys to the duke, and desired his highness to excuse him from having any more concern with the reparation of the theatre. The duke was amazed at his request; but was soon informed of the whole affair by the marquis, in terms that put the duke in mind of his minister's original meanness, and of his presumption in threatening to beat his servant for doing his duty; adding, that he did not doubt that he soon would have insolence enough to threaten the same to himself for having given the order.

'A prince not possessed of Ranuccio's wisdom and moderation would have been offended at the freedom with which the marquis treated his favourite's person and character. Ranuccio, on the other hand, discovered no marks of displeasure; but after calmly examining the affair, he found it to be as the marquis had represented it. The offence was of too slight a nature to deserve a severe punishment; and yet there was a kind

of necessity for satisfying the marquis, and humbling the favourite at the same time. He therefore prevailed with the marquis to resume his charge, and promised him satisfaction. Next day the marquis, as usual, continued to give directions about the reparations of the theatre; and the duke ordered several of the courtiers to attend him, and amongst others Gioseppino; but ordered him to be the last of all his train who should enter the theatre. When the marquis came to receive the duke, all the attendants were admitted but Gioseppino, in whose face the door was shut. This was what the duke had foreseen and suspected; and in a day or two repeating his visit in the same manner, Gioseppino received the same affrontive exclusion. In a few days after the same experiment was repeated, when the marquis, thinking that he had done enough to mortify the favourite, and beginning now to understand the duke's meaning, saluted him by the name of signior Gioseppino, and told him that he was welcome to enter; and thus the quarrel ended, without the duke appearing to take the least concern in it.

The celebration of the nuptials between prince Edward and his bride, was the most magnificent of any that for some centuries had been exhibited in Italy. Rich presents, according to their respective qualities, were made to all the Germans of either sex who accompanied the bride. The feasts, entertainments, and shews of all kinds, which lasted for some weeks, were equally pompous and ingenious; but a description of particulars does not come within our design, though volumes were filled with the description of them; and the marriage of the princess Dorothea of Neuberg, is to this day talked of amongst the Italians as the master-piece of all magnificence of that kind.

But notwithstanding Ranuccio's gentleness and politeness, no prince knew better than he did what was due to his rank, and to the decorum of a court. His brother, prince Alexander Farnese, while he was governor of the Low Countries for the king of Spain, had by his mistress a natural son called after his own name. This young gentleman was educated at Parma, under the eye of his uncle, in a manner suitable to the quality of his father, who was afterwards general of the Venetians, and held an employment in Spain. Upon the marriage of prince Edward, the duke of Parma gave Don Alexander, for so the young gentleman was called, a post about the person of the princess, and his fine presence and accomplishments soon brought him to be distinguished by a Parmesan countess, one of the most illustrious ladies in all the duke's dominions. As the lady was married, their intercourse became scandalous, and it soon reached the duke's ears. As he was extremely delicate

in those matters, he at first reprimanded Don Alexander, being willing to make allowances for his youth; but the scandal of the intrigue daily encreasing, he treated him with rougher language, and threatened, if he persevered, to disqualify him from all future commerce with womankind. He ordered, at the same time, that when the dutchess came to the opera, she should be placed in a box opposite to his own, that her gallant might have no opportunity of entertaining her. The lovers found means partly to elude even this precaution; but being impatient of restraint, they at last agreed to make an elopement, and to fly to Naples, where they might enjoy themselves in security. Don Alexander accordingly repaired to the lady's country-seat, in the disguise of a postilion; and on pretence that he was sent for her by her husband, who was then in Parma, he carried her off, and they made the best of their way to Naples. They had been gone two days before the duke heard of their flight; and being highly provoked by the young man's temerity, he dispatched expresses to the governors of the chief cities in Lombardy and the Romagna, through which it was most probable they would pass, with a description of their dresses and persons, intreating them to stop the fugitives. It was not long before they were stopped at Ancona; and the duke no sooner heard that they were in custody, than he sent two coaches, with proper guards, to conduct them to Parma; but with orders, that they should not be suffered to speak to each other during the journey. In this he was punctually obeyed; and upon their arrival at Parma, the lover was condemned by the duke to perpetual imprisonment, and the lady to pass the rest of her days in a cloister.

But the most distinguished public action of this duke's life, was his establishing the fair of Placentia. This fair used to be held in Genoa, to which all the merchants of Italy resorted once a year, and transacted their affairs. But the difficulty of passing to Genoa by land, on account of the vast mountains with which that city is surrounded, being a prodigious discouragement to the merchants, Ranuccio formed the noble project of transferring the fair to Placenza. He no sooner made the proposal, than it was unanimously agreed to by all the traders of Italy; and for their conveniency, he ordered above three hundred booths to be built in the streets of Placenza; and during the fair he appointed guards for the security of the wares they contained. But as the resort of wealthy bankers to the fair was its principal support, the duke, with a magnificence peculiar to himself, sent to Florence, and all the other trading cities in Lombardy and the Romagna, coaches and other carriages for conveying them to Placenza, where they

were lodged all the time of the fair, at his expence, and every night entertained with elegant exhibitions of plays, operas, and other entertainments of music. All was performed in the highest taste of politeness as well as hospitality; so that those merchants appear to be invited rather to a court, as the guest of a great prince, than to a fair, as merchants transacting their own business.

In like manner the duke rendered his dominions the residence and delight of the Italian princes and nobility. After the fair of Placenza was over, the operas still continued; and as the duke was himself a great judge of music, the favourite entertainment of the Italians, none but the finest voices and performers were admitted. All the expence was defrayed by the duke, who was so good an œconomist, that his guests were astonished at his magnificence, his ordinary revenues not being computed to amount to above one hundred thousand pounds a year. He found means, however, by the great concourse of nobility and merchants, whom he brought to his dominions, to raise a revenue far exceeding that sum, without oppressing his subject. But though he defrayed all the charges of his opera and theatre, by paying the performers of every kind, as well as providing dresses and machinery, yet he suffered Gioseppino, soon after he came into his favour, to be the manager of the whole, and even to take money for the boxes at the opera. This amounted to about a thousand pounds a year clear to the favourite. But it drew upon him so much envy and ill-will from the other performers; and the public was so much disgusted at seeing the same person act in the double capacity of minister and musician, that he resigned the management. After all, however, we have said of this duke Ranuccio's magnificence and generosity, he had his frugal and saving hours. When he acted in the character of a sovereign prince, he required from all his servants and courtiers, the strictest observance of forms in their several degrees; and they who were negligent in any part of their duty, were always sure of having some marks of his resentment. This made all about him so attentive to their duties, that no prince was ever known to be better served. But Ranuccio spent the far greater part of his time as a private gentleman, without the smallest distinction of dress or attendance. He conversed easily and familiarly with all whom he went to visit, or who came to visit him. His table was then served like that of a private person; and they who trembled before him on days of ceremony, were charmed with his conversation, his affability, and good-nature, as a private person. Towards the latter end of his days he was troubled with an imposthume in his leg, which the physicians attributed

to his excessive eating of Parmesan cheese; but they could not persuade him to abstain from it. His disorders, therefore, multiplied so greatly, that his subjects thought his life was prolonged by the miraculous interposition of saints. The count de Anguisciola was then his resident at the court of Paris, where Lewis XIV. one day enquired after the health of the duke his master; the count answered, "That he had been miraculously recovered by the intercession of a certain saint." "You Italians (replied the king) are fond of being under obligations to heaven, and run so much in debt to the saints, that I am afraid you will soon prove insolvent." But after many escapes he at last died in the year 1694.'

This specimen evinces, that the history of Parma and Placentia may be read without languor. We are astonished to find the late war in Italy, on account of the succession of this dutchy, minutely related, without a single reference to those elegant Latin commentaries, which rival the best productions of the Augustan age.

Next follows the history of Geneva; in the course of which our authors do not appear to have consulted any other authority than Spon, during the earlier period of the republic.—Whence they drew their materials for later times, we know not, as they have not condescended to quote any modern writer, although Mr. Keate, in our opinion, deserved their particular notice. This ingenious author, indeed, is very succinct in his historical narrative; and we should not be sorry if the writers of the Universal History had followed his example, and enlarged more with him upon the admirable constitution of this celebrated little republic, which alone can be thought either curious or useful. On the contrary, they have skimmed over what we should deem most interesting, and contented themselves with a detail of transactions, which it is impossible to retain in the memory, and would, at least, prove but an unnecessary incumbrance.

The history of Milan will yield pleasure to all who have not consulted the account of the republic of Venice, and of the pontiffs given in the former volumes of the Universal History. Our authors, in order to maintain a regular series of events, have been forced to repeat a great number of the most striking transactions; a blemish rather chargeable on the nature of the work than upon the writers.

The affairs of Modena, Ferrara, and Mantua, are treated with becoming brevity, without the omission of any thing conducive to a satisfactory knowledge of the annals of those petty states; but our authors have judiciously descended to more minuteness in the history of Savoy, as a dutchy which weighs heavier

heavier in the scale of Italian powers, and indeed of all Europe. Here we meet with a regular succession, and accurate account, of the several princes who governed this dutchy for more than the space of seven centuries.

We shall close this article with the following very just and not inelegant character of the celebrated Victor Amadeus II. duke of Savoy, and father to his present Sardinian majesty.

‘ Victor Amadeus was the most extraordinary character, and may be said to have been the most politic prince of his age. Till the finishing scene of his life he had discovered few human frailties, and many great qualities. He considered his near family-connections with France as tending only to render him a precarious dependant on that crown; and he seems to have been resolved rather to give up all, than to live in that character. The emperor and the kings of Spain would have treated him in the same manner; but he studied the interests of all the powers in the great alliance with so much sagacity, that, tho’ at variance with one another after the treaty of Utrecht, and though the many calamities his dominions had sustained, left him but little real power, yet they all agreed in not only giving him a kingdom, though an inconsiderable one, but in extending his dominions on the continent, far beyond those that had been enjoyed by the greatest of his ancestors. We are not to place the difficulties and losses he met with, during the course of a fifty years reign, to his intrigues or ambition, but to the conveniency which the three great potentates of Germany, France, and Spain, found in becoming masters of his dominions. But, after all, it was owing to the friendship and policy of Great Britain, that he left his son in a respectable condition as a sovereign prince.’

Upon the whole, this volume is valuable for the care and accuracy of the writers, as well as because it contains the complete history of a number of little states, almost intirely unknown to the English reader.

ART. II. *A Review of Mr. Pitt's Administration.* 8vo. Pr. 2s. 6d. Kearsly.

THE professed design of this writer is to vindicate the administration of the late minister, extol his measures in a public capacity, blazon out his private virtues, sound aloud his magnanimity, ability, integrity, and patriotism; encrease his popularity, magnify his virtues, and expunge those stains on his character, arising from the supposed inconsistency between his conduct and his principles. The degree of credit due to the authority

authority of an acknowledged panegyrist, must be submitted to the reader: few men, we believe, judged of the real character of Trajan, from the amiable portrait of that prince, drawn by the elegant Pliny, whose chief business it was to please, and be admired. If the English orator had the same objects in view, we apprehend he will find himself disappointed. The ear of understanding can never be tickled with sordid gross adulation, nor the judgment captivated with false reasoning, false facts, false English, verbosity, and strained incongruous metaphors, which serve only to expose the lascivious impotent imagination of the writer.

He sets out with a short sketch of Mr. Pitt's education, rise, and character, which we regard as the most impartial and best written passage in the whole performance, for which reason we shall present it to our readers.

‘There is no period in our history more interesting than Mr. Pitt's administration; nor any that has been more glorious. It exhibits an unparalleled series of surprising events; a wonderful and extensive scene of victory and success; an amazing view of ministerial abilities and penetration; a full exertion of the secret springs of action, in both offensive and political measures; an indefatigable attachment to business, prompted and guided by the strictest principles of duty, honour, and integrity; and a patriotic zeal, that diffused a noble thirst for glory and conquest wherever the British arms adventured.— This is the public opinion; the opinion of all candid and independent men, who are not attached to any party, nor have any interest to gratify; but speak their sentiments as naturally arising from a reflection of the many services this nation has received during his administration.

‘He was early instructed in a political and virtuous knowledge of the principles and blessings of this constitution; and it was soon discovered, that his abilities for the management of government were of such a nature, as to make his assistance necessary; but his estate at that time did but barely qualify him to hold a seat in the house of commons. His friends procured him a commission in the army, and he was appointed a cornet of horse, which post he held, till having in 1737 supported a motion in the house of commons for augmenting the Prince of Wales's salary, he was dismissed; or, as he himself hath termed it, “corruption stooped so low as to take the standard out of the hands of a cornet.” Being divested of public pay, he virtuously circumscribed his expences within the limits of his income; for being descended from a good family, and allied to several noble ones, he thought it incumbent to preserve the lustre derived from both; in private he was frugal, temperate, honest,

honest, sincere, and benevolent ; in public, where is to be found his more substantial praise, he was naturally free, brave, and uncorrupt.—If it should be asked, how can such a man have enemies? it may be asked in reply, how can there be such a thing as a villain?—The honest and well-meaning part of the nation are not his enemies: he is only obnoxious to certain callous hearts, who cannot withstand the force of truth. His spirit and abilities engaged him to revenge the unconstitutional insult offered to the liberties of his country, through his person. In those corrupt and dastardly times he stood up with the few that were inspired by virtue, and poured forth such torrents of eloquence and patriotism, as struck dumb the tongues of those *instrumenta regni*, those tools of state, who had engaged to oppose the genius of Britain. By such powers having rendered himself particular and remarkable, it was considered and advised as a prudent measure, to bring over, or at least silence, such an orator, and to have the external affectation of employing men of undoubted honesty and abilities; therefore he was at that critical period (1746) when the two brothers and their coadjutors resumed their places, appointed vice-treasurer of Ireland, and soon after pay-master general of the forces, and sworn a privy-counsellor. In his office of pay-master he was still governed by his inflexible integrity, his steady and uniform adherence to honour and honesty; he refused certain gratuities common to his post, and he introduced a great reformation into it: even his warmest enemies do to this day acknowledge he behaved uncorruptly in office. It was by these acts of strict justice and virtue, that he acquired an unparalleled popularity and unlimited confidence.

Our author then proceeds to enumerate the disgraces which preceded Mr. Pitt's administration, and to paint, in the strongest colours, that general spirit of enterprize which immediately succeeded his acceptance of the seals. The relation of military affairs is extremely confused, languid, and imperfect; and we think it but a lame compliment to our gallant land and sea officers, whose intrepidity he highly extols, that the fall of Louisbourg, Quebec, Goree, Senegal, and our other conquests, should be ascribed intirely to his hero, although, in fact, they were the natural consequences of the exertion of British valour, which it is difficult to rouse, but is irresistible when impelled to action.

It is ridiculous enough to see our author's apology for Mr. Pitt's involving the nation deeper in continental connections than had been done by any former minister. He dare not deny, what all the world allows, that Germany has been a millstone round the neck of Great Britain, which hath plunged her into the

the abyss of distress, and the very bottom of public credit. He even admits, that no man was more sensible of these pernicious measures than Mr. Pitt; yet the moment he grasped the seals they became necessary, and France could not be so effectually annoyed as on the side of Germany, and on her coasts by a parade of shipping, which gave birth to a new kind of war, called littoral. What sums of money have been expended in skirmishes on the coast, that terminated in the reduction of a barren useless island, our taxes, loans, and public debts, sufficiently declare. What benefit resulted from the prodigious army maintained in Germany, the situation of duke Ferdinand, at the very time of a late critical resignation, manifests. 'At this time (says our writer) the efforts for supporting the German war were brought to their nice criterion. Either England must support Prussia and defend Hanover, or both must fall; for the confederacy was so powerful against them, that without the assistance of England they could not be able to stand against their numerous enemies; and Mr. Pitt now saw, that he must either (with the rest of the king's servants, who were attached to Germany) enter into the trammels of Germanic measures, or quit the helm of the administration. Here was a strong conflict between the duty which he owed to his sovereign, and the principles which he had plighted to the people. It will be hard to distinguish, in a government like ours, whether it is greater patriotism in a minister to be continually opposing an aged monarch, in some alien, but favourite measures; or to acquiesce in them, and thereby procure harmony and unanimity amongst all his servants and subjects. In a despotic government, it is true, a minister is obliged to pursue, and endeavour to accomplish, whatever are his sovereign's political views; but in a royal republic (like Great Britain) a minister may oppose whatever he thinks is unconstitutional or prejudicial to the national interest. Mr. Pitt had long opposed German measures; he had opposed them till he saw opposition was vain; and that whoever was sincerely desirous of pursuing the interests of England, must sacrifice some points and some opinions to Germany, to prevent British measures, in the other parts of the world, being impeded: he saw that the best way was to acquiesce; for while he adhered to British measures *only*, unanimity would never be established in the king's council: it was apparent, Britain must inevitably be connected with Germany, as long as the same person is king of England and elector of Hanover. This channel being unavoidable, the only thing that a good patriot could do, was to aim at making it of service to Britain: a short consideration pointed out the method; it must be heartily entered into: the attention and troops of France must be diverted as much as

possible that way, to make her employ more troops in Germany, than was consistent with her interest in America and the support of her marine, in order to furnish fairer opportunities for attacking her settlements abroad, and thereby cut off the sources of her treasure and power both by sea and land. This was the outline. There yet remained many steps to be taken to accomplish this great end. Since it was impossible to separate Britain from the continent, those engagements entered into by the former administration, must be cemented in a still stronger manner; for this reason, the confederacy against Prussia being so powerful, that monarch in all probability, if not supported by England, would be crushed; and if he fell, Hanover would instantly fall likewise. The latter was the tender point, and at a peace it must be regained, even if it should be set at the high price of all the British conquests. According to this system, which every one knows was the system of those days, it was the interest of Britain to support the existence of Prussia, and reinforce the allied army with British troops: therefore, in order to ruin the Gallic scheme, (which was the making a conquest of Hanover, and with it purchase whatever the superiority of the British navy might acquire) the support of Prussia, and the defence of Hanover, became objects of the second importance. The people of England were unanimous in their desires of supporting the king of Prussia: the eclat of his victories had gained their esteem. It was at the time when this vein was swelled with the warmest blood, that the treaty with Prussia was made. We do not here mention this as any vindication of that treaty, because we just before explained the political motives, which induced Mr. Pitt to sign it, and the views which he had of making advantage result from it; but what a happy concurrence of events there had been to warp the people to German measures, and to continue the most favourable opinion of the minister, and to still repose unlimited confidence in his known honesty, vigilance, and well-meaning. Here it will not be amiss to insert a translation of the convention between his majesty and the king of Prussia, concluded and signed at London on the 11th of August 1758.

After transcribing the convention with Prussia, the author goes on to demonstrate the utility to Great Britain of these engagements.

‘ The German connections being fully entered into, they granted this session other monies relative to the support of the German cause, which augmented the sum granted for the aid of our friends on the continent to 1,861,897 l. and the supplies, in the whole, amounted to 10,486,457 l. It will be allowed, that this was carrying on war at an immense expence; and

and at the same time it must be confessed, that there was no other way of frustrating the French designs. It was likewise putting France to an immense expence in granting subsidies to Austria, Russia, Sweden, and several princes of the empire; which she was obliged to do by virtue of the treaty of confederacy, in order to accomplish her views: therefore the case was nothing more than opposing one great expence to another. It remained to be seen who was best able to bear it: the consequence all the world knows; France became a bankrupt. Mr. Pitt was sensible, that opposing France on the continent was putting her to a greater expence than England; and he had in view the making her a bankrupt, when he consented to the alliance with Prussia, by obliging her, since she had entered Germany, to exhaust her troops and treasures there; while the British navy cut off all or most of her resources from America, and entirely ruined her trade; and at the same time increased the riches and revenues of his own country by new and valuable acquisitions, the better to enable her to support this additional expence. He was sensible he could effect these ends, because the French councils were divided and distracted; for such of the French ministers, who were for pursuing the true interests of their country, and perhaps did not pay servile court to a capricious woman, were opposed, and their designs frequently frustrated by a number of creatures, who, without any regard to honour or integrity, engaged implicitly to obey the directions of a cunning female favourite, and gratify all her mischievous passions. Mr. Pitt profited by these divisions; he perceived the French ministry were unable to bestow a proper attention to both elements, therefore he aimed at confounding them still more by reiterated blows on all sides; and while their attention was employed in Germany, to ruin their navy; and to continue to employ their attention there till a peace, to prevent their being able, or having opportunity to repair it. The people with pleasure acquiesced in these sentiments and measures, because they knew they were healing; and they saw that by them, and them only, harmony was made permanent in his late majesty's councils; a circumstance, which at all times is of the utmost importance to a state, and in a time of war is an invaluable blessing; they did not therefore brand Mr. Pitt as an apostate, for doing what no man in the same situation could avoid.

Such were the motives and sentiments of Mr. Pitt and his coadjutors for entering into the German war. It would be impertinent if the author added any remarks of his own, or intruded in opposition the opinions of other men, most of whom acquiesced in the measure in that time, and have opposed it

since merely for the sake of opposing Mr. Pitt: the reader is to judge for himself; the writer's intention here being only to speak of things as he found them.'

The poverty of this writer's genius is in nothing more conspicuous, than his pilfering from a mere compiler of news papers, the highest flavoured flowers of his eloquence. We had not many months since occasion to handle, with severity, a paltry publication, entitled, *Annals of the present War*. From this wretched performance, our author has literally transcribed more than half his narrative; a discovery into which we were led by our remembrance of certain curious figures of speech, invented by the Annalist, and adopted by this curious panegyrist. We shall quote but one out of a multitude of a similar nature. "But the ill star of France, which in no place set well on their affairs, began now to influence them here." Wherever our author's stile rises above meanness, he hath borrowed it from a contemporary historian, whose language will be admired as long as the ease, purity, and copiousness of the English tongue is understood.

After this general remark, it would be unnecessary to pursue our author through the perplexed labyrinth of military and political transactions; we shall therefore conclude with his account of Mr. Pitt's resignation, and encomium on that minister, whose fame has suffered more by the praise of dunces, than from all the errors of his own conduct.

'A treaty between France and Spain was concluded and signed at Paris on the 25th of August; purporting, that whoever should declare war against one, did at that instant become an enemy to the other; and they bound themselves by mutual oath to assist each other in all wars offensive and defensive; they guarantied each other's dominions; and their natural born subjects are to enjoy all rights, privileges, and immunities, &c. in both kingdoms; and their ambassadors at all foreign courts are to live in perfect amity and association. In a word, it is a treaty of firm union and concord; formed by ambition to destroy all balance of power, and for ever to disturb the peace of mankind. This is what is called the *family compact*: it was concluded in so secret a manner, that not above one or two persons, except the signers, had for some time any knowledge of it. The connections between these two branches of the house of Bourbon, were not rivetted, when Mr. Pitt discovered the intentions of Spain to assist France. It was, when the plan of the separate negotiation between England and France had been settled; when every thing that human wisdom could foresee, had been happily arranged and affixed, in laying the basis of the treaty, that the machinations of France, and the designs of Spain

Spain were discovered. M. Bussy delivered a memorial signifying, that the Catholic king desired to settle his differences with Great Britain at the same time that France did. Mr. Pitt instantly took the alarm : he saw the insincerity of France ; and he rejected with disdain the offer of negotiating " through an enemy humbled, and almost at his feet, the disputes of his nation, with a power actually in friendship with us." He returned this offensive memorial, as wholly inadmissible, and declared that any further mention of it, would be looked upon as an affront to the crown, and incompatible with the sincerity of the negotiation. At the same time he dispatched a messenger to lord Bristol, the English minister at Madrid, to remonstrate with energy and firmness, the unexampled irregularity of that court. The Spanish ministry vindicated their proceedings with France, and insinuated their attachment to that kingdom. Mr. Pitt was now confirmed ; he clearly saw the secret views of Spain ; and he saw that the artifices and expressions of friendship for Great Britain, were only made use of to conceal those views, till the Spanish treasure from the West Indies should be arrived ; and then the king of Spain would declare himself. The unseasonable interposition of Spain, was the true cause of the negotiation breaking off. All other matters, might perhaps, have been settled. Mr. Pitt by it received an incurable suspicion of the designs of France and Spain. After which it was impossible to bring matters to an happy issue : therefore, the two ministers, returned to their respective courts, in the month of September.

‘ Mr. Pitt instantly prepared for war. He had already provided for the attack of Martinico ; and he purposed, that the armament should go from thence to the Havannah without delay. But his grand push was in Europe : it was his immediate one. He was fully satisfied Spain had resolved to assist France. He had received intimation, if not a copy of the treaty of union between them : he saw the designs of Spain on Portugal. He resolved to prevent both ; not by the cautious and tardy steps of an ambassador, but by an early appearance of our commanders in chief, at the head of a great squadron, on the coast of Spain, categorically demanding the fullest security and satisfaction of friendship and neutrality ; and if refused, instantly declaring inveterate enmity ; and being armed with the force of the nation, begin to destroy ; to strike terrors into the bowels of Spain ; to intercept the treasures, and thereby, cutting the Spaniard off from his nerves and sinews of war, precipitating him into his own snare. This was a vigorous resolution ; such as is rarely to be met with ; and such as will be an illustrious, and eternal monument of Mr. Pitt's penetration and

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spirit, because time proved the rectitude of it. At this time, he was beset by opponents: he had of late, met with frequent opposition to his schemes; therefore, when he proposed this measure, he declared that "this was the time for humbling the whole house of Bourbon; that if this opportunity were let slip, it might never be recovered; and if he could not prevail in this instance, he was resolved that this was the *last* time he should sit in that council. He thanked the ministers of the *late king* for their support; said he himself was called into the ministry by the people, to whom he considered himself as accountable for his conduct; and he would no longer remain in a situation which made him responsible for measures he was no longer allowed to guide." In this grand and leading motion he was supported by lord Temple; that nobleman had been his fellow compatriot and coadjutor from the beginning of his administration, and continued so to the end: all the rest opposed it. He now saw his influence in the state entirely at an end. He resolved on resigning: his motives for it were fair and honest: they were, as he knew himself able to answer and account for every part of his conduct hitherto, he thought this the properest time to resign his trust, when he could no longer be useful in the execution of it; but must either obstruct and embarrass the measures carried on by others, if he opposed them; or sacrifice his own fame and honour if he concurred in them contrary to his own conviction, and what he apprehended to be the interest of his country. Mr. Pitt and lord Temple immediately resigned, September 5, and they gave to his majesty their reasons in writing. The king expressed his concern for the loss of Mr. Pitt, and offered him any rewards in the power of the crown to bestow. To have refused, would have been insult. Next day an annuity of 3000 l. was settled on him, and a title was conferred on his lady and her issue. Never was a pension so well bestowed, nor nobility so truly merited. It is a shame any vindication should be necessary for the acceptance of the reward. He did not take it as pensions are commonly taken, as a bond for the receiver's future conduct. He is by it under no obligation; it is no tie upon him. It was given as a recompence for his great services. What man of sense or gratitude would not have blushed for his country, if such a minister had retired unrewarded? The sum was inadequate to his merit; but the quantum was regulated by his moderation. When this was settled, his enemies, the enemies of their country, with their numerous adherents and desperate assassins, collected and poured forth all their scurrility and abuse, in which they infamously traduced his reward into a bargain for deserting his country, in order to poison the minds of the people, and turn them against him.

him : but his many eminent services were so engraven on their minds, that notwithstanding every art, the utmost pains, specious arguments, and uncommon cunning, their opinions and reverence could not be eradicated. They remembered the æra famous for his coming into the administration, and under his auspices resplendent with the return of British valour and success ; when his high and vigorous energy, seconded by divine providence, moulded party into concord, and raised that tide of victory, conquest, and national felicity, which carried the arms and character of Great Britain to the highest summit of glory ; moving her on, crowned with honour, in a rapid and uninterrupted series of success, to the first and highest seat of dignity and fame. Another party of his enemies raised a cry against him on account of the German war ; but when this clamour was introduced into a great assembly, he made such a noble stand against his antagonists, as overthrew their fallacious system, and staggered their little confused understandings, with a great clearness of judgment, an extent of capacity, an energy of speech, an exhibition of conduct, an idea of government, a series of measures, the glory of Britain, and the ruin of France ; such as obliged them to withdraw their heat, and be silent. The glorious and immortal victories and conquest achieved while he guided the helm of state, and imprinted in indelible characters on every mind, and will remain coæval with the existence of our country. He who had done so much, the people thought it scandalous to revile. There is no period in our history equal to his administration : no minister ever shone with such integrity and virtue. He kept no levees ; he saw no trifling company ; was embarrassed by no private connections ; was engaged in no intrigue ; never preferred an undeserving person, nor stained his character by one base or unworthy action ; his soul was above meanness ; little arts belong to narrow minds ; his was extensive, and soared to business of a more important nature, by which he made his country great. Like a true Englishman, he was open, bold, free, and honest. He was punctual in his office, and examined every occurrence in it. He had wisdom to plan, and courage to execute. He honoured the people, and listened to their united voice. His ability and wisdom spread terror throughout the enemy : they preserved harmony with our allies, and the faith of Great Britain was held inviolably sacred. In his hours of leisure he conversed with men of knowledge and experience ; he sought information ; and by it, together with his own unwearied assiduity and amazing penetration, he regulated the great machine of government ; ever attached to the interests of the people and the ho-

nour of the crown. In a word, he was the spirit of the war, the genius of England, and the comet of his age.'

From the extracts we have given (which by the way are the very best we could cull) it will appear that we have not censured this writer because he hath espoused the cause of the late minister, for whose ability we entertain the greatest respect; but because he hath debased a subject, which would animate the pencil of a more eminent painter. Mr. Pitt's administration was spirited, vigorous, and fortunate; his resignation abrupt, precipitate, and passionate. The one will endear his memory to posterity; the other evince, that he was subject to weakness, which rendered him unable to support prosperity, and the fumes of public incense, without intoxication.

ART. III. *Chronological Tables of Universal History, Sacred and Profane, Ecclesiastical and Civil; from the Creation of the World, to the Year One Thousand Seven Hundred and Forty three. With a Preliminary Discourse on the short Method of studying History; and a Catalogue of Books necessary for that Purpose; with some Remarks on them. By Abbé Lenglet Dufresnoy. In Two Parts. Translated from the last French Edition, and continued down to the Death of King George II. 8vo. Pr. 12s. Millar.*

NOTHING is more true than the apology which a certain author made for the length of his work, "that he had not time to make it shorter." Prolixity in most cases is owing to want of method; but method never can be attained in any work, unless the author is perfectly well, as the author before us appears to be, acquainted with his subject. He has a thorough knowledge, not only of the quantity and dimensions, but of the strength and nature of his materials.

Prefixed to his Chronological Tables is a Preliminary Discourse; in which, after recounting the various authors of antient history, he informs his reader, that he has divided it into seven epochs, drawn from sacred history, and all distinguished by particular characters. My reason, says he, for having recourse to these epochs of sacred history, is, that there are none more certain to be found elsewhere, though, in the main, subject to some little differences as to the manner of reckoning.

The epochs for the ancient history he lays down are, the first, which is that of the creation of the world, ends at the deluge. The second begins at the deluge, and terminates at the calling of Abraham. The third reaches from the calling of Abraham to the passage of the Red Sea, at the time his descendants left Egypt.

Egypt. The fourth, which is the departure from Egypt, extends to the foundation of the Temple, in the fourth year of Solomon's reign. The fifth therefore must be, that of the foundation of the Temple of Jerusalem, and does not end till the first year of Cyrus. The sixth is that of their liberties restored to the Jews, in the first year of Cyrus's empire, and comes down to the æra of the Greeks, or Seleucidæ. Lastly, the seventh epoch, comprehends the interval of time between the æra of the Greeks, or Seleucidæ, and that of the Christians, or the vulgar æra, which however is only in use in the western church, the Eastern reckoning always from the creation of the world.

He then proceeds to a particular examination of each epoch, and of the difficulties attending its discussion; both which he performs in a very masterly manner, making allowances for his being a Frenchman and a Roman Catholic.

He next lays down six epochs of modern history, and the application of them to ecclesiastical and civil history. Here he very sensibly says,

'It is to be wished that an universal history might serve for the study of every thing that has occurred, from the time of Jesus Christ to these latter times, as has been done in the ancient history; but this is very difficult to be effected: the difference is too great between these two kinds of history, for them to be treated in the same way. In those ancient times, the history of one people, whose government extended over the other nations, became equally the general history of the world, and that of the particular kingdoms of it. This might even subsist till the fifth century of the Christian æra; but since that time those revolutions which have happened, as well in religion as in different political states, have been too various to be reduced to one point of view: they must be separated, in order to their being the better known.'

In the second chapter of this Preliminary Discourse, the epochs of modern history he proposes are as follow. 1st. The birth of Christ. 2d. The general council of Nice. 3d. Charlemagne proclaimed emperor. 4th. Hugh Capet, king of France. 5. Rodolphus of Hapsburg, emperor. 6th. The house of Bourbon on the French throne. He accompanies the stating of each epoch with very satisfactory reasons for his arranging his work in that manner. He next proceeds to a kind of a dissertation upon a course of lectures in the study of history, and proposes different authors, according to the different epochs he lays down. We are sorry to say he can scarcely be blamed in this dissertation for writing too much like a Frenchman; for to say the truth, England has produced but too few accurate historians of particular periods. His ignorance, however, of En-

lish authors is unpardonable. He recommends Laurence Echard's Roman History, and indeed, in our opinion, very properly; but either he, or his translator, is inexcusable for omitting the mention of a work, composed and published in England, which alone answers all the purposes of his laborious dissertation; we mean the Universal History, which we do not recollect he has once mentioned. The mistake of his recommending Rapin, and Father Orleans, as the best Histories of England, ought to have been rectified and supplied by his translator and continuator.

Our author, through all his work, writes to a reader, the sole business of whose life is the study of history. He calculates the number of days, and even of hours, which he thinks the reading of each historian he mentions will employ, at the rate of six hours a day; and upon the whole he thinks, that about ten years and six months may suffice. As this calculation is a very serious matter with our author, and may be a very curious one to some of our readers, we shall give it in his own words.

In the first place then, I allow for a first perusal, but not a studied one, of sacred history, and that of Egypt and Assyria, 79 days, or ——— 2 months and a half
 The Grecian history, 56 days, or ——— 12 months
 The Roman history, 36, days, or ——— 1 month and a quarter
 Modern history, viz.
 That of the church ——— 5 months, 1 quarter
 Continuation of the Roman history, 136 days, or ——— 4 months and a half
 The history of France, 171 days, or ——— 5 months and a half
 The history of Germany, 57 days, or ——— 2 months
 That of Holland, 57 days, or ——— 2 months
 That of Switzerland, 35 days, or ——— 1 month
 That of Piedmont, or Savoy, 30 days, or ——— 1 month
 That of England, 166 days, or ——— 5 months and a half
 That of Spain and Portugal, 87 days, or ——— 4 months
 That of Italy, 103 days, or ——— 3 months
 That of the Turks, and northern nations, 88 days, or ——— 3 months

which in all, for the first perusal of ancient, as well as modern history, makes 42 months, though I call it 48, that is four years at most, allowing for unavoidable interruptions, and the time that it may be proper to spend in reviewing a second time the most interesting passages.

* As to the proposed revival of the six principal branches of history, the result of what I have already said of it is as follows:

Sacred history, 78, or even 90 days,	—	3 months
The history of ancient Egypt, of Babylon, and Assyria, and of modern Assyria, or Persia, 32 days, or	—	1 month
The Grecian history, as well before as since Alexander, 180 days, or	—	6 months
The Roman history, by modern writers, 210 days, or	—	7 months
The same, by the original writers, 135 days, but say	—	6 months
The general and particular history of the church	—	30 months
The history of France, 635 days, but we may call it	—	24 months

In all 10 years 6 m.*

The translator of this work has, in many places, improved and amended his original, which is by far the most accurate performance of its kind, that is extant perhaps in any language. The vast variety of historical knowledge the author discovers, proves him to be a thorough master of his subject; and one is apt to wonder, how so much reading as he discovers could be crowded into one man's life. The nature of the work will not admit our giving partial extracts from the body of it. In general, his judgment of men and books is just and accurate; and he discovers great precision in both. We shall finish this article, by giving our readers the author's own account of the general plan of his work.

'I shall now speak of the plan I have laid down to myself for the present performance. I have divided it into two parts, one for ancient history, to the coming of Jesus Christ, and the other for modern history, from Jesus Christ to our days. I begin each part by a continued chronology of events, and call this chronology, a chronological table. The manner of reckoning which I have adopted is plain and easy, being that of always dating from the year of Jesus Christ, which is the common center of my chronology. I date the events of ancient history by years before Jesus Christ, and those of modern history by years since Jesus Christ. Nevertheless, the chronology of the first ages after the deluge contains two singularities: the first is that of giving two computations, according to the two different texts of the holy scriptures, viz. the common Hebrew,

which is the same with the Latin vulgate, and the Hebrew Samaritan text, which agrees almost in every thing with the Septuagint. But as soon as I get clear of the chronological difficulties, I only make use of the computation of years before Jesus Christ, which for sacred history does not happen till after the reign of Solomon. But there is a kind of history, in which neither the Hebrew text, nor the Samaritan text, can be of any service. This is the ancient profane history, before the olympiads. I thought proper to separate it from the sacred history, and I relate the events belonging to it in a parallel page, opposite to those of the sacred history. I do not mix them with one another, till the historical times beginning with the olympiads, 776 years before the æra of Jesus Christ. To give the better opportunity of readily adjusting the time of the several events, I divide this chronology into epochas, as may heretofore appear. Let us now examine what is to be found in the smaller tables, which I distinguish from the greater.

What I call smaller tables, are the parallel reigns of kings, either compared among themselves, or with sacred history, which I divide into epochas, in the same manner with the greater chronological table. I compare it since the deluge with the histories of Egypt, Babylon, and Assyria, the only histories of those early times which have any evident concern with that of the Jews. My plan of the history of Egypt, is formed on the computation I have made of its kings, after the exactest authors, both ancient and modern. As to the histories of Babylon and Assyria, I have given two methods of ranging their succession; one according to Julius Africanus, quoted by Syncellus, which is almost the same with that of Ctesias, adopted by Diodorus Siculus, Eusebius, and the writers of antiquity. The second method is that attributed by Usher to Herodotus, and followed by some celebrated authors, which I therefore thought myself obliged to mention, in order to abide by my first plan, of not confining any one to my own particular ideas. But as soon as I have finished the third and fourth epocha, I give on eight parallel columns, pages 120, 121, the kings of Greece, and even those of Asia, whose reigns we are acquainted with, viz. those of Troy, Tyre, Lydia, Pontus, Bythinia, and Pergamus; and likewise the successors of Alexander in Macedonia, Syria, and Egypt, whose history reaches to the establishment of the Roman government in all the countries formerly possessed by that conqueror.

In the second smaller table of this part, I have laid down in order, page 124, 125, the different manners, in which chronologists date the events of the fourth epocha of ancient history, reaching from the going out of Egypt to the foundation of Solomon's

Solomon's temple. It is well known how much interpreters, even among catholics and chronologists, disagree in their computations of this interval. In general, it is called but 480 years, but others give it 962. In particular father Pezron, in his defence of the antiquity of the times. Everyone then may chuse that manner of computation, which he finds best to answer his purpose; as for my part I have adopted that which gives this interval 580 years.

The third of the smaller tables, which reaches from page 136, to page 143, is a calculation made from year to year, of the reigns of the kings of Juda and Israel. It is well known, that the greatest part of these last, sensible of their being usurpers, took care, in order to assure the crown to their descendants, to get their sons acknowledged in their life time, and likewise associated them in government. It is this double beginning of their reigns, which occasions the greatest difficulty in reconciling the books of the Kings, and those of Chronicles. Mr. le Brun Desmarettes, a virtuous clergyman of Rouen, but retired to Orleans, thought this difficulty considerable enough to deserve a particular work, under the title of *Concordia librorum regum et paralipomenon*; and it is the result of his book that I have given in the first part of this work.

The 143d page furnishes a fourth smaller table, which contains the calendar of the Grecian history, but only since the olympiads. This calendar is of service in settling the chronology of those times which are called historical. It would not have been possible to dispose them under the four epochas to which they belong, without occasioning some confusion. I have therefore made a separate table of them, which reaches to the 28th year of the Christian æra, and so comprehends a space of about 800 years. I have there related all the great events of the Grecian history, and sometimes those of the Roman, and have likewise given the names of such of the archons of Athens as we are acquainted with, for we are very far from knowing them all. This table reaches from page 149 to page 169. The advantage of it will appear, in perusing the original authors.

I next give at the 169th page, that celebrated piece of chronology, known by the several names of the Paros, Arundel, or Oxford Marbles. It takes its first name from the island of Paros, in the Archipelago; where this chronicle was found, in the beginning of the seventeenth century; and as it is cut in marble, there is no reason to suspect that any faults have been committed in transcribing it. The marbles of this chronology were brought to England by the earl of lord Thomas Arundel, and it is for this reason that they go by his name. Lastly, they are

are called Oxford Marbles, because they have been entrusted to the care of that university, which for learning is one of the most famous in Great Britain. This chronology was engraved 264 years before the Christian æra: it serves to rectify the dates of a great many events of the ancient history of Greece. I have not been vain enough to give it in Greek, but have been satisfied to correct the Latin translation by the original text. It is well known, that the famous Selden took care to see it printed at London, in 1628; since which Mr. Prideaux published it at Oxford in 1676, and after that a second time, within these few years.

After this I give at page 182 a fifth smaller table, containing the *Fasti Romani Consulares*, for the study of the original writers of the Roman history. There are different ways of referring them to the years of Rome, but I shall mention but two; one is that of Varro, followed by the ablest chronologists; and the other, that of the *Fasti*, or Marbles of the Capitol; but the difference between them makes but one year, and I have suited them to the years before the common æra of Jesus Christ. This table is not only necessary for the history of the Roman republic, and that of the Roman empire, but even for the laws of the emperors, and the history of the church. I have brought it down as low as it was possible.

The author having concluded his subject with the year 1743, it was thought adviseable by the translator to extend it to the demise of his late majesty. These transactions are so recent that they need no comment; and we are confident our readers will find the addition useful, and not devoid of entertainment.

ART. IV. *Emilius and Sophia: or, a new System of Education. Translated from the French of J. J. Rousseau, Citizen of Geneva. By the Translator of Eloisa. 4 Vols. 12mo. Pr. 10s. sewed. Becket. [Continued]*

NO writer ever rendered metaphysics more rational or agreeable to the standard of common sense than Mr. Rousseau, of which we meet with manifold instances in these volumes. That which we are now perusing opens with a lecture of the most sublime philosophy, intelligible to every reader capable of fixing his attention, and observing the beautiful connection of ideas leading to the most important conclusions. The profession of faith of the sensible Savoyard curate, is alone worth whole libraries of crabbed theological jargon; and notwithstanding it may have incurred the implacable resentment of blind

blind jealous superstition, is more likely to mend the heart, and enlarge the understanding, than all the writings of the Sorbonne. Never was the supreme omniscient and omnipotent Being more clearly demonstrated from his works :—never were the human faculties more accurately investigated, or nicely distinguished :—never was the dignity of human nature, or the rank of man in the scale of beings, more strenuously maintained :—never was the divinity more ably vindicated from the reproaches arising from the permission of physical and moral evil :—never was the soul's immateriality more concisely or satisfactorily evinced, or moral vice and virtue more intelligibly defined. In a word, here Mr. Rousseau hath lavished all the powers of reason and imagination, to exhibit the finest sketch of natural religion that ever was drawn ; a sketch which immortalizes the genius of the artist, and renders his heart and his understanding equally worthy of admiration. What he urges on the article of free agency, is sufficient to confirm the justness of our encomiums ; and we shall quote it for the benefit of those who have been lost in the maze of quibble invented by prating philosophers.

‘ No material Being can be self active, and I perceive that I am so. It is in vain to dispute with me so clear a point ; my own sentiment carries with it a stronger conviction than any reason which can ever be brought against it. I have a body, on which other bodies act ; and which acts reciprocally on them. This reciprocal action is indubitable ; but my will is independent of my senses. I can either consent to, or resist their impressions ; I am either vanquished or victor, and perceive clearly within myself when I act according to my will, and when I submit to be governed by my passions. I have always the power to will, though not the force to execute it. When I give myself up to any temptation, I act from the impulse of external objects. When I reproach myself for my weakness in so doing, I listen only to the dictates of my will : I am a slave in my vices, and free in my repentance ; the sentiment of my liberty is effaced only by my depravation, and when I prevent the voice of the soul from being heard in opposition to the laws of the body.

‘ All the knowledge I have of volition, is deduced from a sense of my own ; and the understanding is known no better. When I am asked what is the cause that determines my will, I ask in my turn, what is the cause that determines my judgment ? for it is clear that these two causes make but one ; and, if we conceive that man is active in forming his judgment of things, that his understanding is only a power of comparing and judging, we shall see that his liberty is only a similar power or one derived from this : he chooses the good as he judges of
the

the true, and for the same reason as he deduces a false judgment, he makes a bad choice. What then is the cause that determines his will? it is his judgment. And what is the cause that determines his judgment? it is his intelligent faculty, his power of judging; the determining cause lies in himself. If we go beyond this point, I know nothing of the matter.

Not that I can suppose myself at liberty, not to will my own good, or to will my own evil; but my liberty consists in this very circumstance, that I am incapable to will any thing but what is useful to me, or at least what appears so, without any foreign object interfering in my determination. Does it follow from hence that I am not my own master, because I am incapable of assuming another Being, or of divesting myself of what is essential to my existence?

The principle of all action lies in the will of a free Being; we can go no farther, in search of its source. It is not the word liberty that has no signification; it is that of necessity. To suppose any act or effect, which is not derived from an active principle, is indeed to suppose effects without a cause. Either there is no first impulse, or every first impulse can have no prior cause; nor can there be any such thing as will, without liberty. Man is, therefore, a free agent, and as such animated by an immaterial substance; this is my third article of faith. From these three first, you may easily deduce all the rest, without my continuing to number them.

If man be an active and free Being, he acts of himself; none of his spontaneous actions, therefore, enter into the general system of Providence, nor can be imputed to it. Providence doth not contrive the evil, which is the consequence of man's abusing the liberty his Creator gave him; it only doth not prevent it, either because the evil, which so impotent a Being is capable of doing, is beneath its notice, or because it cannot prevent it without laying a restraint upon his liberty, and causing a greater evil by debasing his nature. Providence hath left man at liberty, not that he should do evil, but good, by choice. It hath capacitated him to make such choice, in making a proper use of the faculties it hath bestowed on him: his powers, however, are at the same so limited and confined that the abuse he makes of his liberty, is not of importance enough to disturb the general order of the universe. The evil done by man, falls upon his own head, without making any change in the system of the world, without hindering the human species from being preserved in spite of themselves. To complain, therefore, that God doth not prevent man from doing evil, is in fact to complain that he hath given a superior excellence to human nature, that he hath ennobled our actions by annexing to them the merit

merit of virtue. The highest enjoyment is that of being contented with ourselves, it is in order to deserve this contentment that we are placed here on earth and endowed with liberty; that we are tempted by our passions, and restrained by conscience. What could Omnipotence itself do more in our favor? Could it have established a contradiction in our nature, or have allotted a reward for well-doing, to a Being incapable of doing ill? Is it necessary, in order to prevent man from being wicked, to reduce all his faculties to a simple instinct, and make him a mere brute? No, never can I reproach the Deity for having given me a soul, made in his own image, that I might be free, good and happy like himself.

It is the abuse of our faculties which makes us wicked and miserable. Our cares, our anxieties, our griefs, are all owing to ourselves. Moral evil is incontestably our own work, and physical evil would in fact be nothing, did not our vices render us sensible of it. Is it not for our preservation that nature makes us sensible of our wants? Is not pain of body an indication that the machine is out of order, and a caution for us to provide a remedy? And as to death—do not the wicked render both our lives and their own miserable? Who is there desirous of living here for ever? Death is a remedy for all the evils we inflict on ourselves; nature will not let us suffer perpetually. To how few evils are men subject, who live in primeval simplicity? they hardly know any disease, and are irritated by scarcely any passions: they neither foresee death, nor suffer by the apprehensions of it; when it approaches, their miseries render it desirable, and it is to them no evil. If we could be contented with being what we are, we should have no inducement to lament our fate; but we inflict on ourselves a thousand real evils in seeking after an imaginary happiness. Those who are impatient under trifling inconveniencies, must expect to suffer much greater. In our endeavours to re-establish by medicines a constitution impaired by irregularities, we always add to the evil we feel, the greater one which we fear; our apprehensions of death anticipate its horrors and hasten its approach. The faster we endeavour to fly, the swifter it pursues us; thus are we terrified as long as we live, and die, murmuring against nature, on account of those evils, which we bring on ourselves by doing outrage to her laws.

Enquire no longer, man, who is the author of evil: behold him in yourself. There exists no other evil in nature than what you either do or suffer, and you are equally the author of both. A general evil could exist only in disorder, but in the system of nature, I see an established order which is never disturbed. Particular evil exists only in the sentiment of the
suffering

suffering Being: and this sentiment is not given to man by nature; but is of his own acquisition. Pain and sorrow have but little hold on those, who, unaccustomed to reflection, have neither memory nor foresight. Take away our fatal improvements, take away our errors and our vices, take away, in short, every thing that is the work of man, and all the rest is good.

This is true philosophy, which reconciles man to himself, makes him happy, and inspires him with sentiments of gratitude and reverence for the wise and benevolent author of his Being; which applies directly to the judgment, and triumphs not in silencing without convincing the adversary. Hitherto the Savoyard's creed merits to be written in letters of gold, engraved on the most durable materials, and impressed deeply on the heart; but we are in doubt about what follows. When M. Rousseau carries his free philosophic spirit into the mysteries of faith, and examines the truth of revelation by the test of limited reason, we are at a loss whether he is a greater friend to truth, or enemy to society: however we may approve his principles, we cannot but think the promulgation dangerous, as it is now impossible to unravel the complicated web of religion and government, or diminish the reverence for any established mode of the former, without oversetting the latter. All his arguments against revealed religion, rather prove his ingenuity than his wisdom; nor is it agreeable to the rules of strict logic, to infer against the truth of the gospel from the number of pretended spurious revelations. Mr. Rousseau alleges, that being born a Jew, Mahometan, or Christian, is merely accidental; and concludes this to be another argument against the truth of Christianity: because, says he, if Christianity alone be the saving religion, how inconsistent is it with God's justice to deny a majority of mankind the benefits of this revelation, and to confine to a small spot of the earth, a doctrine which ought to be diffused through every corner of the world. This we regard as a mere sophism. It is not for us to judge of the decrees of the Almighty, or cavil at the means he has taken to reveal himself, and promote our eternal felicity. Our understanding is too limited and imperfect to penetrate into the designs of Providence, or see clearly into final causes. We must take things as they are; and if we can persuade ourselves that the revelation comes from him, we must believe likewise that it is perfectly consistent with wisdom, although a few contradictions and obscurities shock the human understanding. If once the scriptures can be proved of divine origin, all the rest follows of course, and their authenticity, in this respect, we must submit to those whose business it is to instruct the people.

For our own parts, when we reflect on the danger not only to society, but to salvation in not believing, opposed to the inconveniencies of resigning our judgment, and giving implicit faith to what we sometimes do not understand, we think the latter ought to give way. Here we are sure of not being mistaken; in the other there can be no danger, especially as it likewise answers every moral purpose.

Mr. Rousseau hath made his curate express himself to the same purpose.

‘With regard to revelation, could I reason better or were I better informed, I might be made sensible perhaps of its truth and of its utility to those who are so happy as to believe it : but if there are some proofs in its favour which I cannot invalidate, there appear also to me many objections against it, which I cannot resolve. There are so many solid reasons both for and against its authority, that, not knowing what to conclude, I neither admit nor reject it. I reject only the obligation of submitting to it, because this pretended obligation is incompatible with the justice of God, and that, so far from its removing the obstacles to salvation, it raises those which are insurmountable by the greatest part of mankind. Except in this article, therefore, I remain respectfully in doubt concerning the scriptures. I have not the presumption to think myself infallible : more able persons may possibly determine in cases that to me appear undeterminable : I reason for myself, not for them ; I neither censure nor imitate them : their judgment may probably be better than mine ; but am I to blame that it is not mine ?

‘I will confess to you farther, that the majesty of the scriptures strikes me with admiration, as the purity of the gospel hath its influence on my heart. Peruse the works of our philosophers with all their pomp of diction ; how mean, how contemptible are they, compared with the scripture ! Is it possible that a book at once so simple and sublime should be merely the work of man ? Is it possible that the sacred personage, whose history it contains, should be himself a mere man ? Do we find that he assumed the tone of an enthusiast or ambitious sectary ? What sweetness, what purity in his manners ! What an affecting gracefulness in his delivery ! What sublimity in his maxims ! What profound wisdom in his discourses ! What presence of mind, what subtilty, what truth in his replies ! How great the command over his passions ! Where is the man, where the philosopher, who could so live and so die, without weakness and without ostentation ? When Plato described his imaginary good man loaded with all the shame of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus Christ : the resemblance was so striking that all the fathers perceived it.

• What

What prepossession, what blindness must it be to compare the son of Sophroniscus to the son of Mary? What an infinite disproportion there is between them! Socrates, dying without pain or ignominy, easily supported his character to the last, and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was any thing more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had before put them in practice; he had only to say what they had done, and reduce their examples to precepts. Aristides had been *just*, before Socrates defined justice; Leonidas gave up his life for his country before Socrates declared patriotism to be a duty; the Spartans were a sober people, before Socrates recommended sobriety: before he had even defined virtue, Greece abounded in virtuous men. But where could Jesus learn, among his compatriots, that pure and sublime morality of which he only hath given us both precept and example*. The greatest wisdom was made known amidst the most bigotted fanaticism, and the simplicity of the most heroic virtues did honour to the vilest people on the earth. The death of Socrates, peaceably philosophising with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pains, abused, insulted, cursed by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison, blessed indeed the weeping executioner who administered it; but Jesus, in the midst of excruciating tortures prayed for his merciless tormentors. Yes, if the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God. Shall we suppose the evangelic history a mere fiction? indeed, my friend, it bears not the marks of fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition in fact only shifts the difficulty without removing it: it is more inconceivable that a number of persons should agree to write such a history, than that one only should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the gospel; the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero. And yet, with all this, the same gospel abounds with incredible relations, with circumstances repugnant to reason, and which it is impossible for a man of sense either to con-

* See, in his discourse on the Mount, the parallel he makes between the morality of Moses and his own. *Matt. v. 21. &c.*

ceive or admit. What is to be done amidst all these contradictions? Be modest and circumspect : regard in silence what cannot be either disproved or comprehended, and humble thyself before the supreme Being, who only knows the truth.

Such is the involuntary scepticism in which I remain : this scepticism, however, is not painful to me, because it extends not to any essential point of practice; and as my mind is firmly settled regarding the principles of my duty, I serve God in the sincerity of my heart : in the mean time I seek not to know any thing more than what relates to my moral conduct; and as to those dogmas, which have no influence over the behaviour, and which many persons give themselves so much trouble about, I am not at all solicitous concerning them. I look upon the various particular religions as so many salutary institutions, prescribing, in different countries, an uniform manner of public worship; and which may all have their respective reasons, peculiar to the climate, government, genius of the people adopting them, or some other motive which renders the one preferable to the other, according to the circumstance of time and place. I believe all that are convenient, to be good, when God is served in sincerity of heart. This service is all that is essential. He rejects not the homage of the sincere, under whatsoever form they present it. Being called to the service of the church, I comply therefore, with a scrupulous exactness, to all the forms it prescribes in my duty, and should reproach myself for the least wilful neglect of them. After having lain under a long prohibition, I obtained, through the interest of M. de Mellerade, a permission to reassume the functions of the priesthood, to procure me a livelihood. I had been accustomed formerly to say mass with all that levity and carelessness with which we perform the most serious and important offices after having very often repeated them. Since I entertained my new principles, however, I celebrate it with greater veneration; penetrated by reflecting on the majesty of the supreme Being, and the insufficiency of the human mind that is so little able to form conceptions relative to its author. I consider that I offer up the prayers of a people under a prescribed form of worship, and therefore carefully observe all its rites. I recite carefully; and strive not to omit the least word or ceremony; when I am just going to communicate, I recollect myself, in order to do it with all those dispositions that the church and the importance of the sacrament require : I endeavour on this occasion to silence the voice of reason before the supreme intelligence; I say to myself, who art thou, to presume to set bounds to omnipotence? I reverently pronounce the sacramental words, and annex to them all the faith that depends on me. Whatever

be the truth with regard to that inconceivable mystery, I am not fearful, therefore, of being charged on the day of judgment with profaning it in my heart.

‘Honoured with the ministerial office, though of the lowest rank, I will never do, or say, any thing that may make me unworthy to fulfil its sacred functions. I will always inculcate virtue, exhort my auditors to pursue it, and, as far as it is in my power, set them an example. It does not depend on me to make their religion amiable, nor to confine the articles of their faith to what is useful, and necessary for all to believe : but God forbid that I should ever preach up the cruel tenets of persecution, that I should ever induce them to hate their neighbours, or to consign over others to damnation. Were I, indeed, in a superior station, this reserve might incur censure ; but I am too insignificant to have much to fear, and I can never fall lower than I am. But whatever may happen, I will never blaspheme divine justice, nor lie against the Holy Ghost.

‘I have long been ambitious of the honour of being a pastor ; I am indeed still ambitious, though I have no longer any hopes of it. There is no character in the world, my good friend, which appears to me so desirable as that of a pastor. A good pastor is a minister of goodness, as a good magistrate is a minister of justice. A pastor can have no temptation to evil ; and though he may not always have it in his power to do good himself, he is always in his duty when soliciting it of others, and very often obtains it when he knows how to make himself truly respectable. O, that I enjoyed but some little benefice among the poor people in our mountains ! how happy should I then be ! for I cannot but think that I should make my parishioners happy ! I should never, indeed, make them rich, but I should partake their poverty ; I would raise them above meanness and contempt, more insupportable than indigence itself. I would induce them to love concord, and to cherish that equality which often banishes poverty, and always renders it more supportable. When they should see that I was no richer than themselves and yet lived content, they would learn to console themselves under their lot and to live contented too. In the instructions I should give them, I should be less directed by the sense of the church than that of the gospel ; whose tenets are more simple, and whose morals more sublime ; that teaches few religious forms and many deeds of charity. Before I should teach them their duty, I should always endeavour to practise it myself, in order to let them see that I really thought as I spoke. Had I any Protestants in my neighbourhood or in my parish, I would make no distinction between them and my own flock, in every thing that regarded acts of Christian charity ; I would endeavour

deavour to make them all equally love each other, regard each other as brothers; respecting all religions, and at peace enjoying their own. I conceive that, to solicit any one to quit the religion he is brought up in, is to solicit him to do wrong, and is of consequence to do wrong one's self. Let us, therefore, preserve the public peace, and wait the progress of further information: the laws in every country should be respected, we should never disturb the established worship, nor excite the people to disobedience: for we know not absolutely whether it be better for them to change their present opinions for others, and we know of a certainty that it is an evil to transgress the laws.

This is talking as a citizen, with due regard to the order of society, and reverence for those civil, political, and religious institutions, so essential to the well-being of communities. It is rendering scepticism subordinate to the laws, and preventing the possibility of its proving injurious to government, at the same time that it gives full play to human curiosity, and the exertion of the mental faculties.

In the note to page 150, Mr. Rousseau explains so judiciously the influence of religion upon morals, and its tendency to promote virtue and prevent vice, abstracted from its divine authority, that we cannot do our readers a greater service, than by laying the whole before him.

‘The contending parties reciprocally attack each other with so many sophisms, that it would be a rash enterprize to undertake to expose them all. One of the most common on the philosophical side of the question is, to contrast an imaginary people, supposed to be all good philosophers, with another people all bad Christians; as if it were more easy to make a people true philosophers than good Christians. I know not whether among individuals, one be more easily met with than the other; but this I know, that when we speak of a whole people, we must suppose that they would as much abuse a philosophy without religion as they do a religion without philosophy; and this consideration seems to me to make a great difference in the question. Bayle has proved very acutely, that fanaticism is more pernicious than Atheism; and this is not to be disputed; but he neglected to observe what is nevertheless true, that fanaticism, the sanguinary and cruel, is a great and animating passion, that it elevates the heart of man, and makes him look down with contempt on death; that it is a prodigious spring of action, and requires only to be duly regulated in order to produce the most sublime virtues; whereas, on the contrary, irreligion and a philosophical spirit in general, attaches us to life, enervates and debases the soul, concentrating all our passions

in self-interest, and thus sapping by degrees the foundations of society. If atheism be less sanguinary, it is less out of a love to peace than from an indifference to virtue: let the world go how it will it little concerns these pretended sages, provided they can loil at ease in their closets. Their principles do not excite them to slaughter mankind, but they prevent them from adding to their number, by corrupting the manners which tend to their increase; by detaching themselves from their species, and reducing all their affections to a selfish egotism, as fatal to population as to virtue. The indifference of the philosopher resembles the tranquility of a state under a despotic government: it is the tranquility of death, and more destructive than war itself. Thus fanaticism, though more fatal in its immediate effects than what is called the philosophic spirit of the age, is much less so in its remoter consequences.

Philosophy, on its own principles, cannot be productive of any virtue, which does not flow from religion, and religion is productive of many virtues to which philosophy is a stranger. As to practice, it is another thing, and remains to be examined. There is no man who practises in every particular the duties of his religion, when he has one; that is true; the greater part of mankind have hardly any religion at all, and practise nothing of what little they have; this also is very true: but after all some people have religion, and practise it at least in part; and it is incontestable, that motives of religion prevent them often from falling into vice, and excite to virtuous and commendable actions, which they had not performed but for such motives. Let a priest be guilty of a breach of trust; what does this prove but that a blockhead had confided in him? If Paschal himself had done it, this would have proved Paschal a hypocrite; nothing more.—But a priest!—Well, and what then? Are those who make a traffic of religion the truly religious? The crimes of the clergy by no means prove that religion is useless, but that few persons are religious.

Modern governments are undoubtedly indebted to Christianity for their most solid authority, and the rarity of revolutions; it has even rendered them less sanguinary; this is proved by comparing them with the ancient governments. Religion better understood hath, by banishing fanaticism, given a greater mildness to Christian manners. This alteration is not the effect of letters, for we do not find that wherever literature hath flourished, humanity hath been at all the more respected; the cruelty of the Athenians, of the Egyptians, the Roman emperors, and the Chinese, are evidence of this. On the other hand, what deeds of charity and mercy have been effected by the gospel! How many restitutions and reparations hath not

the practice of confession brought about among the Catholics ? Among us how many reconciliations are effected, how many alms are distributed before an approaching communion ? Among the Jews, avarice let go its hold, and misery was banished from among them, on the approach of their jubilee. Not a beggar was to be seen in their streets, as there is not among the Turks, whose charitable foundations are innumerable. By the principles of their religion, they are taught to be hospitable even to the enemies of it. Chardin tells us that the Mahometans imagine there is a bridge, which they call *Poul-Serrho*, thrown over the flames of hell, which they are to pass at the general resurrection ; and this they cannot do till they have repaired the injuries they have committed. Can I conceive that this bridge which is to repair so many iniquities does not actually prevent some ? Suppose we were to deprive the Persians of this idea, by persuading them there is no such thing as their *Poul-Serrho*, nor any thing like it, where the oppressed shall be revenged on their oppressors after death ; is it not clear that the latter would be very much at their ease, and would be freed from the trouble of appeasing the former ? It is, therefore, false that this doctrine is not hurtful : and therefore it cannot be true.

The parade with which Mr. Rousseau introduces his pupil into life, and guards his heart against all the attacks of constitution, and his passions, magnifies the importance of the scene, interests the affections, and renders the matrimonial engagements solemn, and the consequences of debauchery dreadful.— Here he gives loose to his imagination, and runs into digressions foreign to the subject of his discourse, but not less pleasing and instructive. Speaking of the manner in which *Emilius* ought to be addressed on the subject of love, and shewing how he may be diverted from yielding too early to his natural propensities, he gives a fine dissertation upon eloquence, and demonstrates how much more emphatical the language of signs appears to the imagination, than mere verbal elocution.

One of the mistakes of the present age (says he) is to be too abstracted in our reasoning, as if men were nothing but intelligence. In neglecting the language of the signs which speak to the imagination, we lose the most emphatical of all languages. The impressions made by words are always slight, and we speak to the heart much better by means of the eyes than of the ears. By endeavouring to attribute every thing to reason, we have reduced our precepts into mere words, we have laid no stress on actions. Reason is not an active faculty ; it may sometimes restrain, but seldom excites, and never inspires us to do any thing great. To be always reasoning is the folly

of little minds. Great souls speak a different language ; the language which persuades and excites to action.

I observe, that, in these modern ages, men have no other influence over each other than what arises from power and interest ; whereas the ancients effected great things by the powers of persuasion, because they did not neglect the language of the signs. As the conventions were made with great solemnity, in order to render them inviolable : before the establishment of the civil powers, the gods were the magistrates of mankind ; it was in their presence that individuals made their treaties, alliances, and promises : the face of the earth was the book wherein they preserved their archives : the rocks, trees, and stones, consecrated by these acts, and rendered respectable to uncivilized man, were the leaves of this book, ever open to the public eye. The well dug in ratification of oaths, the oak of Mamre, the hill of the covenant ; these were the simple, but august monuments of the sacred nature of contracts : no sacrilegious hand was lifted against these monuments ; and the good faith of mankind was better secured by the force of these mute witnesses than they now are by all the vain rigour of the laws.

In their governments, the pomp of royal power struck awe into the subject. The external marks of dignity, the throne, the sceptre, the purple robe, the crown, the diadem, were looked upon as things sacred ; the person adorned with them was held in reverence, and though without soldiers to enforce his commands, he had only to speak, in order to be immediately obeyed. Whereas at present, when monarchs affect to throw off these marks of dignity, what is the consequence of it but contempt ? The majesty of kings has no influence on the minds of their people ; they are obeyed only because of their troops, and the regard of their subjects arises only from the fear of punishment. Kings no longer take the trouble to wear the diadem, nor their nobles their respective marks of distinction ; but they must have numerous hands in readiness to see their orders executed. However flattering this may seem, it is easy to see that in the end this change is by no means to their interest.

What the ancients effected by the power of eloquence is really amazing ; but this eloquence did not consist only in studied harangues ; the orator being never so powerfully persuasive, as when he spoke the least. The most pathetic language is not that of words but of signs ; it does not speak of things but exhibits them. The object which we present to the sight, strongly affects the imagination, excites the curiosity, keeps the mind in suspense concerning what is going to be said, and very

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often speaks sufficiently of itself alone. Did not Thrasibulus and Tarquin in cutting off the heads of poppies, Alexander in clapping his seal on the lips of his favourite, and Diogenes in walking before Zeno, speak more expressively than if they had made each a tedious harangue? What circumlocution had been necessary to convey all the meaning of those simple actions! Darius, entering Scythia with his army, received, from the king of that country, a bird, a frog, a mouse, and five arrows. The ambassador, who brought them, delivered his present, and returned without speaking. In our times such a messenger would pass for a fool; this terrible harangue however was in those days well understood, and Darius made the best of his way into his own country. Had a letter or verbal message been sent instead of these emblems; the more menacing the terms the less terrible would it have appeared; it would have been looked upon as a blustering rhodomontade, which Darius would only have laughed at.

How attentive were the Romans to the language of signs! They wore garments peculiar to their different ranks and ages; they had their togæ, and distinguishing ornaments of various kinds, their rostrums, their lictors, their fasces, their crowns, ovations, triumphs, &c. all was parade and ceremony; and all had its effect on the minds of the citizens. It was of no little consequence to the state that the people should assemble in one certain place rather than in any other; that they should be in view, or not in view, of the capitol; that they should deliberate on particular days, &c. Persons accused of crimes, and candidates for favour, wore distinct habits; the warriors boasted not of their exploits, they shewed their wounds. Let us suppose one of our modern orators haranguing the people on the assassination of Cæsar, and endeavouring to excite them to revenge his death; he would doubtless expatiate on the honour of the deed, and give a pathetic description of his bleeding wounds and lifeless corpse. Mark Anthony, however, though not deficient in verbal elocution, did nothing of all this: he brought and placed before them the dead body itself. What rhetoric!

All the remainder of the volume is a digression; but it is one of those flights peculiar to this republican sage; highly entertaining. We cannot, however, pretend either to analyze it, or make extracts, the thoughts are so unconnected, yet ingeniously deduced from each other by that kind of machinery invisible to all but men of taste and genius.

It is our design to close our remarks, in the subsequent Number of our Review, with a general critique on this valuable

whimsical performance; though it is possible other Articles, equally important to the public, may demand our attention.

ART. V. *The Reverie; or, a Flight to the Paradise of Fools.*
Published by the Editor of the *Adventures of a Guinea.* In Two
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IT is so easy a matter for a writer of any genius, to represent human action in a ridiculous light, that we are astonished our sensible author did not resign this field to the buffoon, whose sole talent consists in discovering the ludicrous parts of the gravest characters. A man of virtue ought besides to reflect, that to render mankind dissatisfied with the species, is to commit a real injury to society. To unmask hypocrisy, and correct vice, we allow to be highly useful; yet when a writer has all human nature before him, we should expect him to select examples of imitation as well as objects of aversion. This would preserve the balance, inspire the reader with a contempt for individuals, without diminishing his respect for the species, rouse his detestation of vice, and quicken his sensibility to whatever is beautiful in moral conduct. What especially gives disgust in these ill-natured writings is, that they convey an idea of the author's self-sufficiency, and supposed superiority, which few are willing to confess without retaliation. Hence it is, that we perceive general satirists are universally detested and despised, as vermin who breed in the sores of society, or hypocrites who insinuate their own purity, by aspersing and defiling the rest of mankind.

We mean not to depreciate our author's merit: he is possessed of good sense, knowledge of the world, and a fund of reflection; but he has given way to a turn for ridicule, gratified malignity, and, if we mistake not, sacrificed before the shrine of vanity, and the affectation of being thought singular.

In the account of Chrysal we hinted our disapprobation of the unfair prospect which he exhibited of human nature; but we are sorry to observe, that instead of profiting by our advice, he has indulged more in this sarcastic humour, and even cherished prejudice. Most of the characters are painted from life, and applicable in some features to the designed originals; but they are so overcharged and disfigured, that a key will be found necessary by many of our readers. With respect to the plan, it wants the merit of novelty. Le Sage, and the au-

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thor of the Invisible Spy, have made use of a similar machinery, but with more delicacy and invention; for as to a general fable, the author intends none, we apprehend.

What indeed chiefly characterizes and recommends the *Reverie*, is a strong turn for just reflection. Many serious, useful, uncommon remarks on men and things, will be found carelessly dispersed through these sheets, which convince us that the writer might have shaped his genius more to the public advantage, and his own reputation. A flash of humour likewise frequently enlightens the subject; but this talent is neither chaste nor delicate in the author; and we should as soon expect, with the credulous *Amatus Lusitanus*, to see a homunculus generated in the bottom of the chemist's crucible, as human nature reformed by such coarse raillery, and harsh reproof.

A specimen of the author's vein for humour, and, in our opinion, the highest flavoured in the whole work, will appear in the following description of a late feast, made by the constable of the village to the lord of the manor.

“The constable of the village in which the lord's house stood, in conformity to old customs, made a feast at this time for his lordship and his whole family, to which he sent them a solemn invitation by the parish-officers. Such a scene promised some amusement at least. I therefore returned with the officers who had come upon this important errand, desirous to see the whole process of so extraordinary an affair.

“As the feast was to be given at the joint expence of the village, the principal inhabitants had assembled at the constable's house, and were sitting over a pot of beer, waiting for the return of those who had been sent with the invitation; though the whole was a thing of course, their anxiety was so great that not one of them could speak a word till their arrival: the moment they entered the room, all the rest laid down their pipes, adjusted their perriwigs, and wriggling their chairs nearer to the table, listened to the account with open mouths, and looks of the profoundest sagacity.

“Well, gentlemen, (said the constable, who sat in an arm-chair to shew his authority) since his lordship has condescended to accept of our invitation, we should take care that every thing is prepared in the best manner for his reception. There will be many things wanted to make a proper appearance on such an occasion, and no one would stop at a trifling expence, especially as the money will be laid out among ourselves.”

“This speech opened every mouth in the room at once. “We shall all want new cloaths,” cried the taylor.

——“New shoes,”—said the shoemaker.

——“New

—“New stockings,”—said the hosier.

—“New wigs,”—said the barber.

—“Our horses must be shod,”—said the farrier.

—“Our houses repaired,”—said the bricklayer.

—“Our chimneys swept,”—said the chimney-sweeper.

—“Our vaults emptied,”—said the nightman.

—“We must have a sermon,”—said the curate.

—“A speech,”—said the vestry-clerk.

—“A vomit, in case of repletion,”—said the doctor.

—“A clyster,”—said the apothecary.

—“A coffin,”—said the undertaker. In short, every person present asserted the want of something in his own way, to make the entertainment compleat ; and the less necessary it was, the louder they roared.

When they had all bawled themselves hoarse, and the constable, by repeated thumps with his fist upon the table, obtained leave to speak, “Silence, gentlemen, (said he) we shall never do any thing at this rate. You are all for providing other things before we have fixed upon the victuals. Let us settle about them first.”

‘This word raised a tumult, ten times greater than the former ; every one in the room roaring out at once for some particular dish, either that it was his trade to provide, or which he was fond of himself.

‘The butcher bawled out, Beef——

‘The poulterer, fowls——

‘The fishmonger, fish——

—“A turtle,”—said an alderman.

—“A ragou,”—squeaked a Frenchman.

—“Pickled herrings,”—belched Mynheer.

—“Potatoes,”—cried an Irishman.

—“An haggis,”—said a Scot.

—“Leek-pottage,”—sputtered Taffy. In a word, they all raised their voices with such vehemence, not one attending to what another said, that, since the building of Babel, there was not such a scene of confusion.

‘At length the contest grew so high that they were just ready to fall together by the ears, when the constable, who sat all the while fretting his guts to fiddle-strings at this interruption of his speech, which he looked upon as an insult to his authority, put a stop to the whole tumult, by accident. “Fire and fury ! (exclaimed he, raising his voice as loud as ever he was able) Are you all mad ?”

‘The word *fire*, which was all they attended to, filled them with affright. They thought the house was on fire, and repeating the cry with equal vehemence, they overturned the table, spilled

spilled the beer, and tumbling over one another, made the best of their way out.

‘ As soon as they were undeceived, they returned into the room, and having recovered themselves a little by the help of a fresh supply from the alehouse, the constable, composing himself into proper dignity, resumed his speech : “ I say, gentlemen, (said he) that, if we go on in this manner, it is impossible for us to conduct this affair with due decorum. We had better chuse out a set of us who understand these matters, to agree upon what is proper ; and because there will be a great many things wanted beside victuals and drink, that no business should be overlooked, it will be right to have one of every trade chosen, and then there can be no mistakes.”

‘ This motion was universally approved, and accordingly they proceeded directly to make the choice ; but in this they were very near falling into as great confusion as before, every one being ambitious of the honour. At length, however, and with difficulty, it was settled ; and then the selected few withdrew to the next alehouse, to consult undisturbed upon the affair.

‘ When they were seated and had smoaked a whiff or two, to settle their heads, the constable, who by his office was one of the number, opened their deliberations. “ Gentlemen, (said he, puffing out a pillar of smoak) I believe I may say, without vanity, that there is no one in this company who understands these matters better than I do : I keep a good house myself, an hot joint every day, and roast and boiled, both, on Sundays ; beside, my wife, it is well known, was bred up in a gentleman’s family, and there learned a proper notion of doing things genteely. It is my opinion, therefore, that you leave the *whole* to me, and I will prevail upon her to give me advice.”

“ With your leave, Mr. constable, (answered a person who sat opposite to him, and heard him out with impatience) tho’ it be your luck to be in office this year, there are others in the parish who keep as good houses as you ; and I believe my dame also has as good an opportunity of knowing these matters as another : I serve two or three gentlemen who keep French cooks, and she never goes to their houses with goods, that she does not learn some new piece of cookery from them ; for she is a well-spoken body, and always asked to sit down among the upper servants ; and then she is so fond of practising what she thus picks up, that I hardly ever know the name of what I eat ; but she tells me they are quite the mode, and so I submit ; though, in truth, I cannot say but I should often prefer a cut of honest Old England ; in my opinion, there is nothing beats a roast sir-loin.”

‘ This

‘ This eloquent speech was followed by one as eloquent from every one present, declaring his own ability for this important affair, and putting in his claim to it. At length, when all saw that not one would give up his pretensions to another, they came to an agreement, that each should draw a bill of fare according to his taste and judgment, out of which they imagined they should certainly be able to make a proper choice.

‘ Accordingly, they all went to work; and the streams which flowed from every mouth, while they were writing, proved with what candour they set down the things they liked best, and how glad they should be to eat them.

‘ The bills of fare, produced upon this occasion, shewed that the English were not degenerated, in their stomachs at least, from their mighty ancestors. Buttocks upon buttocks, and sirloins without number.—Legs of pork, and saddles of mutton.—Filletts of veal, and fitches of bacon.—Hams by the dozen, and fowls by the groce.—Flocks of geese, and droves of turkies.—In short, the quantities of meat, when the bills were all read over together, turned the stomach of every one present, and made them readily accept the proposal of the man of the house, who undertook to furnish out a magnificent feast, if they would leave the whole to him. This great point being thus happily settled, they settled their stomachs also with a glass of right coniac, and then retired to their respective homes, to give their wives an account of these important transactions.

‘ The fuss which was raised among the females upon this occasion, is not to be described. All their finery was immediately drawn forth, and examined; and then such consultations, and disputes with one gossip or another; such a clatter with mantua-makers, and milleners, putting lappets to this, and flounces to that, altering and turning, to set all things in order for making a proper appearance before my lord and my lady, that every house in the whole village was a scene of litter and distraction, from that till the day of the feast; many a poor tradesman sacrificing more than a year’s profit of his business to his wife’s vanity. Not that the husbands entirely neglected to adorn themselves either; but as their wives care was chiefly about their tails, theirs was confined to their heads, upon which every one heaped a bundle of grey hairs, as an emblem of his wisdom and experience, more huge than ever grew upon the oldest goat on Gilead; he that peeped out of the largest fleece thinking he cut the most respectable figure.

‘ As for the feast, the alchouse man was not a moment at a loss in providing it. He had formerly been scullion in a gentleman’s kitchen, so that he was not utterly unacquainted him-
self

self with the nasty ways of tossing up nice dishes : and now, with the help of an old French woman, who sold *Bef-à-la-mode* in a cellar, a German who made Bologna sausages, and a Jew, who travelled about the country with gingerbread and cheesecakes, he made up a sufficient number of things with hard names, to satisfy the vanity of the entertainers, and poison all their guests, had they been fools enough to taste them ; banishing the wholesome victuals of the country to the tables of the servants, as coarse and unfashionable ; and giving nothing in the way that God made, or nature required it for nourishment and health.

• Nor were the decorations less elegant and grand than the feast. As every trade in the parish had a representative in the set, to whom the management of matters was committed, it may be thought that they had a proper understanding among themselves, and did not neglect any article, however unnecessary and even absurd, which could possibly be foisted in to swell their respective bills.

ART. VI. *Miscellaneous Pieces relating to the Chinese. In Two Volumes. 12mo. Pr. 5s. Doddsley.*

THIS little collection deserves public encouragement, tho' chiefly compiled from the *Lettres edifiantes et curieuses* of the missionaries, as the materials are not only judiciously selected from that voluminous work, but rendered more valuable by divers sensible prefatory pieces, written by the editor. The general preface is extremely ingenious and candid, and the dissertation on the language and characters of the Chinese, learned and curious.

The next piece, which is extracted from the French of Father Parrenin, and now first translated into English, cannot fail of giving pleasure to all who are desirous of observing the progress of the human understanding, in a country where nature is the sole guide, and philosophy the result of observation and reflection unassisted by erudition. This treatise, entitled Rules of Conduct, would reflect honour in many particulars on the best ethical writer in Europe.

We do not remember ever to have seen the next piece, admitted into this collection, in the English language. It is a tragedy, originally written in the Chinese, translated into French by P. de Premere, and first published by Father Du Halde, called the Orphan of the House of Chao. This piece the ingenious Mr. Hurd has examined by the rules of dramatic poetry, and applauded as to the essentials of that species of composition,

position, which alone is sufficient to recommend it to every reader of taste.

The second volume begins with the re-publication of the *Memoirs of the Christian Church in China*, written by J. Laurence de Mosheim, chancellor of the university of Gottingen, first translated from the German in 1750. This is an extremely sensible, well-written performance; but the English editor might have rendered it much more curious and accurate, by consulting a learned memoir upon the same subject, lately inserted in the works of the Royal Academy of Sciences, in which the author differs in many particulars from Mr. Mosheim.

The description which follows of the emperor of China's gardens and pleasure-houses, gives us a sublime idea of the opulence and magnificence of that vast empire; tho', if we mistake not, we have seen a more particular account of the former, published some years ago, by Mr. Doddsley. The same may be remarked of the solemnities observed on the emperor's mother's entering upon the sixtieth year of her age, which day is always celebrated with great pomp in China. Of this account we shall only quote Father Amyot's description of the present made on this occasion to the emperor, by the Jesuits.

As it was usual in this festival to offer some mark of respect to his imperial majesty, the Europeans did not neglect so fair an opportunity to recommend themselves. As such of these as are at court, are received there only in the quality of mathematicians and artists, they were desirous that their present should be answerable to these titles, and yet correspond with the emperor's taste. They made therefore a machine, of which the following is a pretty exact description. A theatre in the shape of a half circle about three feet high, presented in its bosom paintings of a very delicate taste. This theatre had three scenes on each side, containing every one a particular design painted in perspective. In the center was a statue clad in the Chinese fashion, holding in its hands an inscription, in which a most long and fortunate life was wished to the emperor. This was done in three words, *Vouan-nien-boan*. Before each scene were Chinese statues, who held in their left hands, little basons of gilt copper, and in their right, little hammers of the same metal. This theatre, such as I have been describing, was supposed to be built by the water-side. The fore part represented a mere or sea, or rather a bason, from which sprung up a *jet d'eau* which fell back again in the form of a cascade: a plate of looking-glass represented the bason; and threads of glass blown at a lamp by a man very dexterous at that business, were so fine and delicate, and imitated so well a *jet d'eau*, that at a small distance they might have been mistaken for it. Around the
bason

bason they had marked a dial-plate with European and Chinese characters. A goose and two ducks were made sporting in the middle of the water. The two ducks muddled with their beaks, and the goose marked with hers the present hour. The whole moved by springs, which at the same time formed the movements of the clock, that was in the machine. A loadstone, which was likewise concealed, and which moved round the dial-plate, drew after it the goose, the greatest part of which was of iron. When the hour was upon the point of striking, the statue which held the inscription in its hand, came forth from an apartment in the center of the theatre, and with a profound reverence shewed the legend; afterwards the six other statues played a musical air, by striking, every one upon his bason, the note which had been assigned him, as often and in such a time, as the music required. This ended, the figure that bore the inscription returned back with great gravity, to wait for the ensuing hour. This machine pleased the emperor so much, that he was desirous to testify his gratitude to the Europeans for it. In return he made them a present, which was at least an equivalent for the expence they had been at in its construction. The honour which he thereby did us is much more valuable than the greatest riches. He caused it to be placed in one of those apartments of the palace which he frequents the oftenest: and it is there preserved with great care to this day.

Upon the whole, this is an entertaining and useful accession to literature, which we are glad to recommend at this juncture, when learning gasps under the load of its own weight, and diminishes in value in proportion to its increase in bulk.

ART. VII. *Elegies*. By William Mason, M. A. 4to. Pr. 1s. Doddsley.

THE RE is a certain limited height beyond which the middling genius can never rise, and from which it gradually and insensibly declines. The *ne plus ultra* of Mr. Mason's abilities was his *Elfrida*, which, considered as a *descriptive*, not as a *dramatic* poem, had certainly a great share of merit. As it was written at an early period of life, the public formed from the perusal of it the most sanguine expectations, which, however, were by no means answered by the productions succeeding it. Mr. Mason's muse, to say the truth, put forth a most promising bloom; but, like the double-blossom'd peach, has borne no fruit ever since.

The *Elegies* before us have very little to recommend them besides a cold correctness of expression, and a dull morality of sentiment,

sentiment, such as point out rather the chaste writer, and the good and pious man, than the warm, animated, and enthusiastic poet. The first *elegy* is addressed to a *young nobleman leaving the university*, and contains some sober advice with regard to his behaviour in public life; wherein the author takes occasion to find fault with Pope (no doubt very deservedly) for idolizing lord Bolingbroke. 'Ask, him (says he)

' if he ne'er bemoans that hapless hour
When St. John's name illumin'd glory's page?
Ask, if the wretch, who dar'd his mem'ry stain,
Ask, if his country's, his religion's foe,
Deserv'd the meed that Marlbro' fail'd to gain,
The deathless meed, he only could bestow ?'

He then observes, concerning Dryden,

' How adulation drops her courtly dew,
On titled rhymers, and inglorious kings.'

From this reflection on the practice of other poets, our author naturally slides into the commendation of his own:

' Not to disgust with false or venal praise,
Was Parnell's modest fame, and may be mine.'

He then tells his *noble friend* what he *ought*, and what he *ought not* to do, in the following lines, the two last of which we must acknowledge we do not perfectly understand:

' Be still thyself, that open path of truth,
Which led thee here, let manhood firm pursue;
Retain the sweet simplicity of youth,
And all thy virtue dictates, dare to do.
Still scorn, with conscious pride, the mask of art;
On vices front let fearful caution lour,
And teach the diffident, discreeter part
Of knaves that plot, and fools that fawn for power.'

Elegy the second was written, we are told, at the head of it, *in the garden of a friend*, who, as our author informs us, had married and retired into the country, which may possibly be the case of a great many good friends who have nothing else to do.

' Hither, in manhood's prime, he wisely fled
From all that folly, all that pride approves;
To this soft scene a tender partner led;
This laurel shade was witness to their loves.

" Begone,"

" Begone," he cry'd, " Ambition's air-drawn plan ;
Hence with perplexing pomp, unwieldy wealth :
Let me not seem, but be the happy man,
Possess of love, of competence, and health."

He then proceeds to describe the place of his friend's retreat, talks about *Sylvan wonders*, *Vertumnus* and *Pomona*, huddling brooks (which by the bye is a vile phrase) cool caves, and whispering vales, and ends with an invocation to the *genius of the wood*, with which, as there is nothing very excellent in it, we shall not trouble our readers.

Elegy the third and last, is on the death of a lady, which, as the poet very properly observes, demands the tribute of a serious song.

Most of those who read the following lines, will guess who this lady was, and be able to decypher the author's three stars, Say (says he, addressing himself to the young and vain)

— than * * * 's propitious star,
What brighter planet on your births arose ;
Or gave of Fortune's gifts an ampler share,
In life to lavish, or by death to lose !
Think of her fate ! revere the heav'nly hand
That led her hence, though soon, by steps so slow ;
Long at her couch Death took his patient stand,
And menac'd off, and oft withheld the blow :
To give Reflection time, with lenient art,
Each fond delusion from her soul to steal ;
Teach her from Folly peaceably to part,
And wean her from a world she lov'd so well.
Say, are ye sure his Mercy shall extend
To you so long a span ? Alas, ye sigh :
Make then, while yet ye may, your God your friend,
And learn with equal ease to sleep or die !"

The last four lines contain, to be sure, good advice, and such as might come with a very good grace from our author's pulpit : but there is not much imagination or poetry in them, any more than in the following pious exhortation :

' Know, ye were form'd to range yon azure field,
In yon æthereal founts of bliss to lave ;
Force then, secure in Faith's protecting shield,
The sting from Death, the vict'ry from the Grave.
Is this the bigot's rant ? Away ye vain,
Your hopes, your fears in doubt, in dulness sleep :
Go sooth your souls in sickness, grief, or pain,
With the sad solace of eternal sleep.'

The poem concludes with this religious sentiment :

— know, vain sceptics, know, th' Almighty mind,
 Who breath'd on man a portion of his fire,
 Bad his free soul, by earth nor time confin'd,
 To heav'n, to immortality aspire.
 Nor shall the pile of hope, his mercy rear'd,
 By vain philosophy be e'er destroy'd :
 Eternity, by all or wish'd or fear'd,
 Shall be by all or suffer'd or enjoy'd.'

By the short extracts which we have given of this little performance, our readers will easily perceive, that the three *elegies* now published will not throw any additional lustre on the reputation of the author of *Elfrida*.

ART. VIII. *Observations on the Divine Mission and Administration of Moses. Upon the Plan of a Pamphlet, intituled, Observations on the Conversion and Apostleship of St. Paul. By Thomas Knowles, M. A. Rector of Ickworth, in Suffolk, and Chaplain to the Right Honourable Lady Hervey. 8vo. Pr. 1s. 6d. Doddsley.*

THE great and deserved honours and rewards, which Dr. Warburton received on account of his *Divine Legation*, &c. was most probably the ground-work and foundation of the little work now before us. Whether Mr. Knowles will be favoured with the same approbation, and dignified with the same ecclesiastical preferment, is a matter, we believe, hitherto undetermined : certain however it is, that the merit of Mr. Knowles's performance is considerably lessened by his adoption of a plan from another writer, as he frankly confesses in his title page, that the whole method of argumentation is entirely borrowed from the learned author of the justly-admired *Observations on the Conversion and Apostleship of St. Paul* ; a book universally known, and universally applauded. Every sentence of which our writer has made use of to demonstrate the truth and divine authority of the Jewish religion, from the similar evidence we have of the mission and administration of Moses ; which our author contends is a point of the utmost consequence, inasmuch as any proof which can be brought in favour of the Jewish law-giver's pretension to a divine inspiration, must be available to convince unbelievers, that Jesus Christ also, of whom he wrote, and for whose reception, in due time, he prepared the way, was indeed what he declared himself to be, the Messiah of the Jews.

Upon this plan our author applies, throughout this performance, the same reasoning, and as often as he can the same words, by which lord Lyttleton defended the validity of St. Paul's apostleship; and endeavours to shew, from the circumstances of the commission granted to Moses, that his legation was equally miraculous, his relation of facts equally authentic, and consequently the religion which he founded, equally divine.

When any man, be he metaphysician, philosopher, or divine, hath once framed his hypothesis, when he has got his rule and compass ready, and all his instruments in order, it is no difficult matter, by a little bending, wresting, and torturing, to demonstrate any conceivable point whatsoever, as Burnet, Whiston, Berkeley, and several others have incontestably prov'd, and in like manner Mr. Knowles, by the assistance of lord Lyttleton's plans, has proved the divine administration of Moses.

'Moses (as well as St. Paul) was either an artful cunning impostor, who could contrive such a plausible story, which he knew to be intirely false, with an intent to deceive others; or, he was a crack-brained enthusiast, who was easily wrought upon, by the force of a warm imagination, to deceive himself: or, he was an ignorant, weak brother, who might be imposed upon by the artifice of any well-laid plot: or, the miraculous powers, which attended his mission, did really happen, as he has related the whole; and consequently, his legation is divine, and the religion, he promulged, was from God.'

Mr. Knowles then, in imitation of his exemplar, sets about to prove the impossibility of all these suggestions, except the last, by appealing to the facts recorded of Moses, and descanting on his conduct and behaviour. It would take up more time and paper, than either the writers or readers of the *Critical Review* can spare, to run through, or analize, the whole series of arguments, adopted by this author in support of his opinion: it may be sufficient therefore in this place, to exhibit a short specimen of our author's style and manner, which we shall extract from that part of the work which seemed to us of the greatest consequence with regard to the principal point proposed.

'If it be evident (says Mr. Knowles) to every impartial enquirer, who examines the invalidity of the means, or the want of sufficient motives, which might engage Moses in his ministry, that he could not be an impostor, who said what he knew to be false with an intent to deceive, "let us next consider (that we may pursue the proposition we set out with through all its parts) whether he was an enthusiast, who by the force of an over-heated imagination imposed upon himself." It must be

confessed, that when enthusiasm begins to gain strength, it will influence the minds and actions of men more powerfully, than either cool reason or divine revelation; and perhaps, than both together: but yet, there must be found a proper disposition of mind, as a receptacle for those sudden impulses, which pass for illumination without search, or certainty without proof.

"Now the principal ingredients, of which enthusiasm is generally composed, are these: great heat of temper; melancholy; ignorance; credulity: and vanity, or self conceit." Some may fancy, that a great warmth of temper discovered itself early in Moses, by his killing the Egyptian, without the least provocation, and afterwards by his breaking the two tables of stone in a passion, because Aaron had timorously complied with a strange request of the people, in setting up the golden calf. But if we examine the principles, from which both these seemingly hasty actions proceeded, we shall find them perfectly consistent with the general character, given of him, that "he was the meekest man upon earth."—In the first instance, he protected innocence from a violent death; and in the latter, he endeavoured to preserve the glory of the *true* God inviolate, by shewing his indignation against their revolt to the *false*. In both, if we will believe the Jewish doctors, he was actuated by a divine impulse, which checked an unpardonable cruelty towards one of his brethren, and an impious insult upon the authority of his God. But notwithstanding it is said, that "his anger waxed hot," upon this occasion; yet was it so remarkably tempered with his usual meekness, as immediately before and after the expression of his anger, to intercede with the Almighty for compassion and forgiveness to his offending brethren.

"Let us then see if any one of those other qualities, disposing the mind to enthusiasm, and being characteristical of it," were to be found in Moses. Melancholy, mixed with a false devotion, is of all dispositions of body or mind the most prone to enthusiasm: but to this Moses does not appear to be the least inclined. "We do not read of any gloomy penances, or extravagant mortifications" inflicted upon himself for the sin of murder in his younger days: he knew that he could justify the act to God and his conscience, and with that degree of holiness he was prudently satisfied. He did not rush into the king of Egypt's presence only that he might boast of being undeservedly persecuted by him: he neither ran into danger, nor avoided it, purely to make a merit of either, but as it was most consistent with the duty of his office, or most conducive to the honour of his God. He prayed indeed to be "blotted out of the book, which God had written;" if he could not otherwise forgive the sin of the people, in paying adoration to the golden calf: but in this he

he acted only like a good governor, who is zealously affected for the welfare of his people. It is not, as some conceive, a wish of damnation to himself, that they might be saved; but touched with a feeling of their calamitous state, if God should either abandon or destroy them, he hopes to appease the justice, and engage the mercy of God, by this affectionate alternative, as a learned father explains the petition, "either be thou pleased to slay me and them together, or to spare them and me together." (*Paul in Epist.* 21) This is not the enthusiastic rant of fool-hardiness or despair: it is rather a pious reliance on God's mercy to the guilty, and a religious confidence on God's justice to the innocent.

"As to ignorance, which is another ground of enthusiasm, Moses was so far from it, that he appears to have been master of all the learning of the Egyptians, who made greater advancements in literature, than any other nation, in that early age of the world: for thither the sages of every other nation repaired for instruction and improvement: and to shew how high the reputation was, above all others, we need no better argument, than that a sacred historian, in after ages, could magnify his idea of the knowledge of Solomon in more exalted terms, than by observing, that he even "excelled all the wisdom of Egypt." (*1 Kings* iv. 30.)

Nor was Moses more subject to credulity, than he was misled by ignorance. His fault rather lay on the other side, in an unreasonable diffidence of the validity of his credentials at the first, and some peevish remonstrances to God, when Pharaoh would not yield to the evidence of their validity afterwards. At the vision of the burning bush, the very sight of which, one would have thought, might have been sufficient to guard him against all the possibility of a wavering faith, he nevertheless demurs to the divine proposal, and makes many frivolous excuses, if not a flat denial to his accepting of it. He saw his rod turned into a serpent, and that serpent become a rod again: He saw his hand covered with leprosy, and instantly restored to its former cleanness; nay moreover, he had the promise of a standing power from him, who wrote all these miracles to confirm it, of converting water into blood, whenever there should be occasion to exercise it; and yet, could he not be prevailed upon immediately to undertake the business, 'till God was, in a manner, forced to obtrude it upon him. This surely was slowness of belief in the extremest degree. An enemy might suggest that it discovers even an obstinate prejudice against these demonstrations of supernatural assistance, attending his ministry, which nothing but the irresistible evidence of his own

senses could have overcome. He would not have been justly chargeable with too easy, or implicit a faith, if he had rested it upon the first voice from the bush, confirmed as it was by such a miraculous appearance: it has however effectually cut off a charge of a different nature; for it shews, that his mind was not disposed to too credulous a reception of a miracle, worked in proof of any new commission from Heaven; so, if it be considered in all its circumstances, it clears him, in the last place from the imputation.

‘Of vanity or self-conceit, another and a principal characteristic of an enthusiastic turn. An over-weaning imagination will be apt to raise a man above reason: he will see, or think that he sees the divine light infused into his understanding. He will be forwardly obedient to the impulses, which he receives only from himself; and because they come from thence, he will conclude, they cannot be mistaken for fictions, since they need no other proof, for they can give no better, than their own internal evidence. This raises him into an opinion of greater familiarity with God, than is allowed to others: he flatters himself with the persuasion of an immediate intercourse with the Deity; and thence forwards, he substitutes, in the room of reason and revelation, the ungrounded reveries of his own brain for the most substantial foundation both of faith and practice.

‘This is the state of all modern Enthusiasm: but that Moses was perfectly free from all these extravagancies of imagination is incontestably plain from his own account of his behaviour in the present occurrence: wherein he conceals many things, (if we will believe Josephus, the most faithful of all the Jewish historians,) of which an impostor would have vainly boasted; and discovers others, which a man of art and design would have carefully concealed. What vain-glorious man, upon hearing a voice from an heavenly messenger, ordering him to go upon a divine embassy, would have declined the service, upon the score of his mean estate, “Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?” Would he not have presumed, that others must be convinced of his superior authority, as well as himself; and that what had puffed him up with vanity, would strike others with awe, rather than have remonstrated further, “Behold they will not believe me, nor hearken unto my voice.” But the proof of his modesty rises higher still: for even after the repeated signs and promises, which were made to him, that if the people in Egypt did not believe one sign, they would hearken to the voice of another, in the humility of his heart, he excuses himself, as unfit to be employed

played upon so important an errand: "I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue." And when this objection likewise is removed by the gracious assurance of his being continually assisted with power from on high, Moses persists in the same modest strain of diffidence and backwardness. "Send, I pray thee, by the hand of him, whom thou wilt send:" i. e. as Commentators of note have explained it, "Send a more proper person, one fitter for this employment than I am."

"Is this the language of enthusiasm? Does not the Enthusiast greedily catch at the first symptoms of divine illumination? Does he not expect, that others should swallow every trifling chimera for absolute certainty, as readily as he has done himself? Will he discover any distrust of the validity of his credentials? It would be difficult to persuade an enthusiast, that others would not look upon the evidence of his mission to be irresistible, as it was to persuade Moses, that they would at last yield to the strength of his. So opposite are the two characters to each other, that we may as well suppose Moses to be a professed Infidel, as a self-conceited enthusiast."

"The power of imagination in enthusiastical minds is no doubt very strong:" but it is always excited by some present reveries in the fancy, which set it on work; at least, it can never act against the present impressions of sense, or the immediate force of our natural passions. Now Moses, at the time of this vision, was in a foreign country, where he had secretly taken refuge from the laws of justice; against murder; had luckily formed an alliance with Jethro's family; and was now contentedly dwelling in his house, together with his wife and two children; and for his daily employment, keeping the sheep of his father-in-law. In such a situation as this, had he imagined, that he saw a vision from heaven, commanding his flight from Egypt, and charging him never to return thither again, it might be accounted for by the natural power of enthusiasm, for this would concur with the fear of punishment, already imprinted upon his mind: but that he should imagine himself called by an heavenly vision to run headlong, as it might seem into the hands of justice; and in a manner, that would most highly provoke the executioners of it; that he should, on a sudden, imagine himself called by the same heavenly vision, to leave a comfortable abode, where he enjoyed all the satisfaction, which quiet, friendship, and plenty could give him: this was doing violence as much to natural reason and affection, as much as the other was running counter to natural passion and instinct. And both parts of the scheme are so far from

being the probable result of enthusiasm, working upon a distempered brain, that just the contrary effects must have been naturally produced by that cause. As it was undertaken, divine interposition apart, it was against probability, against sense, against passion, and against reason.

After going in this manner through almost every argument made use of by lord Lyttleton, in defence of St. Paul, and applying them to Moses, our author concludes his pamphlet by a detail of the objections generally raised against Moses by the sceptics and infidels; to which he subjoins the usual answers given by Maimonides, bishop Sherlock, Dr. Lightfoot, and others: but as these things are already universally known to all those who have ever applied themselves, even superficially, to the study of the scriptures, we cannot see any great advantage that will result to the cause of Moses, or of Christianity, from the labours of Mr. Knowles.

ART. IX. *The Blossoms of Helicon.* By W. Woty. 12mo. Pr. 3s. Flexney.

THIS gentleman first presented the public with the Shrubs of Parnassus: now he produces a nosegay of flowers; and, we hope, his next offering will be a basket of fruit.

Some of these blossoms had already scented the daily and periodical papers of this metropolis, which often require to be laid in lavender.

Mr. Woty is not without a considerable share of poetical merit; but he is apt to be careless; and some of his subjects are but indifferently chosen. The *Pediculariad*, for example, is a theme from which every reader of delicacy must turn his eyes with aversion; and we heartily wish he had let Chevy-Chace alone; it has no occasion to be modernized. And now we are talking of this poem, it were to be wished that some industrious antiquarian would make enquiry after the original ballad, to which Sir Philip Sidney alludes, when he says it roused him always like the sound of a trumpet, though sung in antiquated phrase, &c. It is impossible he should have meant the present ballad of Chevy-Chace, the language of which is more modern than that which Sir Philip himself used. There is (if we mistake not) in Philips's Translation of Don Quixote, a couplet of the old ballad, that runs thus:

“With that he chose an arrow keene,
And feather'd it so setuously”——

But,

But, to return to the collection now before us, we shall insert, for the reader's entertainment, the poem intitled, *the Chimney-Corner*, which we think contains a great deal of poetry and nature.

‘What! tho’ the muse with her æthereal wand,
Ne’er touch’d me into fame, or lightly touch’d.
Tho’ unpropitious to my frequent pray’r
She never wove a lasting wreath for me,
Yet have I caught some scatter’d leaves of bay
That fell unguarded from her open lap,
And round my brow presumptuously entwin’d
The precious remnants, blooming but to fade,
Contented, tho’ they wither’d on my brow.
Your splendid portals, with festoons of flow’rs
Purfl’d by Fancy, will ye not unlock,
Ye sisters amiable! and give one glimpse
Of your enchanting Paradise—Ah no!—
For faithful Genius keeps the sacred key.
Then, Nature! thou, thy rude rough pencil lend,
Truth-fashion’d—bear me to some rural cott
Far from the bust’ling tumult of the town,
And seat me in the *Chimney-Corner*—snug,
Where crackles bavin-wood, or kindly beech
It’s gen’rous heat bestows, or quadrate turf
Burns dimly to the eye. Here pleas’d I sit,
Contemplative, and laugh at elbow-chair
Of costly damask, edg’d with gilded nail.
Ah! what delights the carpet-cover’d floor
Magnificent! Or *that* from Persia’s realm
Imported o’er; or *that* of humbler woof
In looms Wiltonian!—What! the marble hearth
Diversify’d with many a mimic cloud,
Or ostentatious of its azure veins,
And shelf adorn’d with strange unmeaning forms,
If pure content be wanting. This alone
Silvers the pewter spoon, and by the aid
Of that great alchemist, we Fancy call,
Transmutes the basest metal into gold.
Content!—Oh pleasing sound! thy very name
My pulse invigorates. In quicker waves
Bounds thro’ my veins the crimson tide of life,
And brighter looks the fluid of each eye.
Whate’er of happiness, Idea forms,
Beams o’er my soul its influence benign.
Tutor’d by thee Grief thinks her burthen light,
Great Reconciler of Events, that seem

Improbable;

Improbable; for thro' thy mirror seen
 Shade turns to Substance, Poverty to Wealth.
 Queen of the placid Brow, and Eye serene!
 On whom the gloomy, rain-impregnate cloud
 No terror sheds, whose firm-embosom'd heart
 The tempest-croaking raven cannot shake,
 Come, with thy sister Patience——hither come,
 And lead me to thy cott, where Temperance,
 Thy handmaid, holds the decent cup of health.

' *Here to the Cricket's intermitting song*
 I listen pleas'd: nor less Grimalkin's purr
 Delights me, with the noise of chatt'ring Jay
 In osier basket perch'd, beyond the reach
 Of little Puppy yelping underneath;
 Dame Partlett, too, attended by her brood,
 Cackling her glee, the kitchen concert fills.

' *Here, free from jargon, and the technic terms*
 Of Knowledge superficial, I regale
 My nose with Trinidado, valu'd erst
 By braggart Bobadil. As oft the cloud
 Voluminous I raise, reflect I must
 On thee, Oh Garrick! when in Druggers form
 Thy droll address excites the comic laugh.
 Thanks to thee, Son of Nature! much of Mirth,
 And much of intellect I owe to thee.

' Warm clad in humble vest, the farce of dress
 I reckon not, heedless of the veering vane
 Of fashion. Leave I that to playhouse spark,
 Who loves to shine the comet of the night,
 Proud in balcony, foremost in the train
 Of fops, who buz their nonsense by the hour.
Here, in my caxon, that disdains a curl,
 The ceremonious *tye* of Barrister
 Loquacious, boasting its redundant locks,
 I laugh to scorn. Externals I despise,
 Tho' *character* much-fam'd for aspect sage,
 Nor less renown'd for vacancy of thought,
 Should strongly plead for privilege of form.
 Formality——what's that? a public cheat
 On common sense—that struggles hard to make
 Her spurious Guinea pass for sterling gold,
 Who, bankrupt-like, rears high her haughty head
 Bluff'ring superb, to catch the vulgar eye,
 And to elude Suspicion's eagle watch.

But

But half the world are prostitutes to form,
And gravity of brow. Hence swarms each street
With Æsculapian wigs. The beardless youth
Hight Pharmacopolist, e'er yet he knows
The painted gallipot's contracted terms,
His master emulates, and tucks his locks
Beneath a load of scientific hair.

Thus tonsor arm'd, and dangling clouded cane,
With solemn step, and forehead wondrous wise,
Stalks forth the great phænomenon abroad,
Looking august importance. Hence the fee
Of Counsellor enlarges. 'Tis the sun
That sheds a lustre round each dunghill thought,
And to the barren boy from guardian's chain
Enfranchis'd, gives a Lyttletonian grace,
Without it, what were medicinal skill,
Or what the deep *farrago* of the law!
Who would commit his fever-burning pulse
To bag-wig doctor? Or who state his case
To chamber-council, if he wore his hair?

Mean time, with dumplin hard and bacon firm,
The oblong culinary board is spread.
Ceres is there in shape of lusty loaf
Aduft, adorn'd with many a mark oblique,
Device of housewife; and the good old knight,
So universally caref'd is there,

Hight Sir John Barleycorn. In nappy ale
Nut-brown he stands, inviting to the taste.
The clock strikes three. In pour the rustic rout,
And at the sight of stranger doff their hats
With complaisance uncouth. A native blush
Pictures each honest weather-beaten face,
That rivets my regard. At length appears
With implement of labour in his hand,
The farmer boon, and on his open brow
Sits Hospitality array'd in smiles,
While Health presents him with her freshest rose.
Fat *Plenty* round his swelling waist robust
Her belt has buckled, and athwart his shoe
Frugality has ty'd her leathern thong.
Jocund he comes. Behind, his watchful dog
Close cringes at his heels, an emblem strict
Of rare fidelity. Blush, mortals, blush!
And learn one grateful lesson from a brute.
He comes. His dame surveys him with a smile,
Firm token of his welcome. Round her neck

His

His brawny arms he throws, and greets her well.
 Then lolls in cushion'd chair. Nor long he sits
 Before he spies his friend, whom clouds of smoke
 Pipe-issuing, at first from view conceal'd.
 Me narrowly he kens from head to foot,
 Then recollects the features he had lost
 Of *quondam* school-fellow. What raptures then
 Ensue! The hearty manual shake, the hug
 Close-gripping, and the tear affectionate
 Dewing his manly cheek. Sensation soft!
 Real and tender, worthy Friendship's name.
 Now scenes of former prospects rush to view,
 Heart-pleasing. Fond enquiries then succeed
 Of brother play-mates in the days of school:
 And while we talk of separated friends,
 Some dead, and some to foreign climes remov'd
 Beyond Hope's telescope, descends again
 The tear humane, and mutual is our grief,
 For mutual was our love. "But come, quoth he,
 Cheer up, nor let thy courage be cast down,
 Thus runs the good old song. See there, my friend,
 The table spread, and on't a sav'ry hock,
 Remnant of fitch well-dry'd. Fall to, quoth he,
 And eat thy fill—right welcome as myself."
 So saying, from his leather sheath he draws
 His knife, but newly ground, and instant cuts
 A sliver longitudinal, enough
 To startle invalid. To see him bolt
 The thick, firm slices down with relish due,
 And gulp the fatt'ning bev'rage, rouses up
 My ling'ring appetite. The jovial train
 Entrencher'd round, he views with eyes of joy,
 And universal merriment presides.

' Here, Luxury, thou nymph of squeamish taste!
 Be present—from thy shaking, nerveless hand
 Drop thy provocatives, and learn how much
 Of lusty Health, on Exercise depends.

' The dinner o'er, each to his station hies
 Light-hearted. While before the chimney side
 Straddles my honest friend in easy chair;
 I creep to fav'rite corner. There my pipe
 Pleas'd I resume, and on my finger nail
 Knock out the remnant ashes. Streight my host
 Presents his pouch, stuff'd hard with Indian weed,
 Fragrant as nosegay in the month of June.

Enters

Enters the housewife with a jug replete
 Of home-brew'd, produce of the last year's crop.
 We drink—then gaily fill our clay-form'd tubes,
 And drink twice more before we light. So prompts
 Convivial maxim. Whoso breaks this rule
 Subverts the chart of Bacchanalian mirth!
 To fragrant leaf we then the coal apply,
 And give it scope to burn. Ascend the fumes
 In aromatic wreath, high over head
 Forming a clouded canopy. There tranc'd
 We sit, nor envy aught beneath the moon.

' Ye sons of Care! on pinnacle of state
 High elevated, hither turn your eyes,
 Look down, and pity if ye can. Avaunt
 Your garter'd honours, and your titled names!
 If for these toys the unpolluted heart
 Must barter its integrity. Farewel!
 (When all the sparks of honesty are quench'd)
 Content of mind, that life of life below,
 And faithful *Index* to the life to come.
 Farewel all mirth! the retrospective thought
 That on the roll of Mem'ry sees no ill
 In *Capitals* recorded, Oh, farewel!
 What can compensate for the loss of peace!
 What lenient balm the torment can assuage
 Of troubled Conscience! or what opiate lull
 To placid slumber, when Reflection keen
 Her bitter, counteracting potion holds!
 Ever, dear Honesty! be thou my guide,
 And I shall walk unerring. Guardian Peace
 Shall smooth my pillow then, and pleasing dreams,
 Unknown to wicked wealth, compose my mind.

' But see! the daughter of my happy friend,
 The darling of his genuine love, advance,
 The child of Innocence, and by her side
 A lamb, associate meet, whose head she pats
 In fondling attitude. The nursing meek
 Licks in return her soft good-natur'd hand.
 More pleasing far this scene of rural life
 Than all the strokes the painter's pencil gives
 'Tis nature in its purity, and needs
 No artful light or shade to trick it off.
 Quick to her father's loving knees she clings,
 And prattles amiable. The kiss sincere
 Of mutual love is interchang'd. Excels

Of tend'rest rapture fills the mother's eye.
 Throughout the scenes of Nature, is there one
 Like this, that dawns such gladness on the soul,
 And bliss beyond conception, but of those
 Who taste connubial joys? How sweeter far
 The face of Cupid looks, when he vouchsafes
 To sit with Hymen in the bow'r of Love,
 Than when he roams at large! Ye libertines!
 Who in the fever of high spirits stray
 Thro' Pleasure's paths delusive, where the thorn
 Lurks in the foldings of the rose, Oh, say,
 What are your transports when compar'd to these?
 Painful similitude! For once confess
 Your conduct wrong. Confess it, and reform.

' Think not, ye few select! of letter'd fame,
 Deep-vers'd in classic lore, that Ignorance
 Reigns here: for on the decent cleanly shelf,
 Displays *Religion* her immortal page
 From family to family transmitted down;
 And many a curious volume here is found,
 Didactically penn'd, nor is there lack
 Of books amusive, such as prompt the cheek
 To wear the dimple of a harmless smile.
 Such is my comfort, such my honest joy,
 In rural *Chimney-Corner*. Nor, ye Great!
 On whom kind Fortune sheds her welcome smile,
 My taste despise. For if at me ye laugh
 Yourself ye satyryze. Like me ye love
 The country's healthy fare. Like me ye prize
 The *Chimney-Corner*, and at vacant hour
 Eager as fish at fly, ye gladly seize
 Fair opportunity. Behind your chaise
 The full portmanteau stands, and down ye whirl
 Uneasy, till ye reach your little will,
 The solace of your souls; where Silence leads
 To moralizing Thought, and calm Content
 Denies old Care his entrance at the door.
 Away the Dæmon steers his weary flight
 On cumbrous wings, to atmosphere more dense,
 And seeks his native mansion of the Town.'

ART. X. *A Description of Millenium-Hall, and the Country adjacent : Together with the Characters of the Inhabitants, and such Historical Anecdotes and Reflections, as may excite in the Reader proper Sentiments of Humanity, and lead the Mind to the Love of Virtue. By a Gentleman on his Travels.* 12mo. Pr. 2s. 6d. Newbery.

WE must confess we never rose less edified from the perusal of any production of genius, than from the entertainment offered under the strange title of Millenium-Hall. Morality, conveyed in fiction, requires all the powers of imagination to render it palatable. If we sit down to a formal system of ethics, we know what we are to expect, and are not disappointed, because the passions are not gratified, if the understanding be improved; but when we enter upon a novel, the moral is only a secondary object; pleasure and amusement are principally sought, without which we regard it as the most insipid of all mental refectories. A writer of romance, to answer the purpose of this species of writing, ought eminently to possess the faculty of pleasing, by an exertion of the powers of imagination; a fruitful invention, and profound knowledge of the human heart; an ingredient which unkind nature has neglected to intermix in the composition of our author. His characters are monsters of excellence; his scene absurdly unnatural; his narrative perfectly cold and tasteless; his precepts trite; and his very title unmeaningly and ridiculously pedantic. In the preface we are disgusted with his affectation of shining in a sphere for which he was never designed; yet are we satisfied, from divers ingenious well-expressed sentiments, of his ability to figure as a writer in a different capacity. In vain doth the costive brain strain for incidents and happy situations: he who might entertain and instruct in a lecture on taste or manners, will certainly fail in relating a story, unless he is born with the pleasing gift.

The subject chosen by our author is as follows:—Two gentlemen travelling, were forced by bad weather to take shelter in Millenium-Hall, which they found occupied by a society of ladies, who united their fortunes and endeavours to relieve distress, promote virtue, and establish around them a little European community of happy individuals. One of the ladies proved to be an old acquaintance of one of our travellers, who, astonished at the scene he beheld, requests her to gratify his curiosity; with which she complies, by explaining the nature of the institution, and relating the adventures of each of the principals. It is impossible to gratify the reader with a specimen;

men ; and justice to the writer obliges us to decline it, as we cannot help thinking more favourably of his talents, than from this production they may seem to deserve.

ART. XI. *An Hebrew and English Lexicon without Points. In which the Hebrew and Chaldee Words of the Old Testament are explained in their leading and derived Senses. The derivative Words are ranged under their respective Primatives ; and the Meanings assigned to each authorised by References to Passages of Scripture. To this Work is prefixed, a Methodical Hebrew Grammar without Points, adapted to the Use of Learners, and of those who have not the Benefit of a Master : Also the Hebrew Grammar at one View. By John Parkhurst, M. A. late Fellow of Clare-Hall, Cambridge. 4to. Pr. 16s. in Boards. Faden.*

EVERY attempt to facilitate that most important of all enquiries, the study of the holy scriptures, undoubtedly merits the acknowledgments of mankind in general ; for it is from these sacred charters only that we acquire the knowledge of God, the world, and ourselves. It is the mistaken opinion of many who are unacquainted with philological studies, that the only qualification requisite to prosecute them, is a slavish and patient industry, whereas they require the greatest strength of judgment, activity of genius, and depth of learning. And the principal reason, probably, why the holy scriptures of the Old Testament have not so frequently been studied in their original language as they ought, is the difficulties thrown in the way by injudicious grammarians and lexicographers, who have obscured the sacred dialect by rabbinical points and a confused assortment of radical and derived words. Mr. Parkhurst observes in his preface, " That every Hebrew root has but one leading idea or meaning, taken from nature by our senses or feelings which runs through all the branches and deflections of it, however numerous and diversified ; and by consequence that the Hebrew language is the most simple and determinate, the most easy and natural, of any that was ever spoken in the world. To give the primary idea, sense, or meaning, of each root, is one of the points principally laboured at, in the following Lexicon : yet I would by no means arrogantly insinuate, that it is here entirely compleated ; and should rejoice to see such an attempt brought nearer to perfection by some abler hand : I say *nearer* to perfection, for to expect from any one man an Hebrew Lexicon absolutely perfect, is to expect from him nothing less than a perfect knowledge of
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the whole system of nature and of grace, (to say nothing of the numerous works of human art) and a clearness of expression, capable of conveying his own notions to others. But alas! that *in many things we offend all*, is as true of the writings, as of the lives of men. It is highly presumptuous in any one to pretend exemption from the general taint of infirmity and error; yet I cannot but hope, that the more capable any one is of estimating the *extent* and *difficulty* of the present undertaking, the more inclined he will be to pass a favourable censure on such mistakes and oversights, as may have escaped the author in the execution of it."

As a pert assurance is generally a sure mark of ignorance, so on the contrary, a modest diffidence bespeaks a man of genius and learning; and from Mr. Parkhurst's preface we entertained that high opinion of his work, which was confirmed by a nearer inspection.

Our author has, upon all proper occasions, illustrated the sacred writings with both Jewish and Heathen antiquities, which will be of great service to the young student, for whose use this work was principally designed. He has also, greatly added to the merit of his work, by many ingenious etymological conjectures, and by parallel passages from the Greek and Roman classics, which will render the study of the Hebrew language much more agreeable, than what it has generally been esteemed. He has prefixed a compendious methodical Grammar, and the whole is in our opinion a very useful performance; and we hope it will meet with that reception from the public, which the labour and ingenuity of the author undoubtedly merit.

ART. XII. *Fifteen Sermons by the late Rev. Tobias Coyte, B. D. Rector of Stratford, in Suffolk. Published for the Benefit of his Widow. In Two Volumes, 8vo. Pr. 5s. Brotherton.*

AS it is a point on all hands agreed, that an established form of religion is absolutely requisite for the support and preservation of society, it seems matter of surprize that in our most excellent constitution, so unequal a provision should be made for that necessary branch of the community, the Clergy. During the ages of ignorance and superstition, when the priests were the principal managers of both civil and ecclesiastical affairs, they took care to make ample provision for their brethren, and undoubtedly grasped too large a share of the possessions of the community. But it is to be feared, that those who undertook to redress the grievance fell

into the opposite extreme, and reduced them greatly below that degree they ought to hold in the scale of society; for there are, we believe, at present some thousands of clergy, whose pay is inferior to that of an able sailor, or a journeyman taylor in London.

We were led into these reflections by the title of Mr. Coyte's sermons, which informs us, that they were published for the benefit of his widow; from whence we infer, that his preferment is small. This circumstance, however, deserves the consideration of those persons who have lately been proposing schemes to oblige the clergy to marry. As these discourses were not intended for the press, but are published only with a charitable view, we do not think ourselves at liberty to animadvert on a few inaccuracies of style that might be selected.

We are glad to see the embellishments of the press, which have long been prostituted to very opposite purposes, applied to books of morality; for these sermons are printed on a fine writing paper, in the manner of Tristram Shandy, and several other performances of that stamp; and as all poisons ought to have their antidote near at hand, we would advise every reader of modern novels, to purchase a set of Mr. Coyte's sermons, as they will be of a suitable size for his library. We are very sorry to find, that both sermons and charity are so much out of fashion, that the poor widow could not procure even two hundred subscribers: and therefore, we the more warmly recommend these discourses to the favour of the public, not indeed as patterns of close argumentation or elegance of style, but as plain useful compositions, in which every reader will find many instructive lessons, and from the purchase of which, every benevolent person will reap that greatest of improvements, the addition of a charitable act, to his former stock of virtue.

ART. XIII. *An Enquiry into the Right of the French King to the Territory West of the Great River Mississippi, in North America, not ceded by the Preliminaries. Including a summary Account of that River, and the Country adjacent; with a short Detail of the Advantages it possesses, its native Commodities, and how far they might be improved to the Advantage of the British Commerce. Comprehending a Vindication of the English Claim to that whole Continent, from authentic Records, and indisputable historical Facts; and particular Directions to Navigators for entering the several Mouths of that important River.* 8vo. Pr. 1s. Nicoll.

THE facts contained in this pamphlet are delivered with great plainness and perspicuity, and are certainly matters of curiosity; some may think them of importance. Though it seems

seems to be written in favour of the late preliminaries between Great Britain, yet in fact it carries a double aspect, and proves rather more than is sufficient for the purposes of peace; for the author tells us that it cannot be unacceptable to the public, 'to be convinced from authentic records, and uncontroverted facts, that Great Britain has not only a right to what is ceded to her by the abovementioned articles, but to all the province of Louisiana, which lies to the west of the great river Mississippi.'

The author then proceeds to a detail of the discoveries of Sebastian Cabot in 1497, under the commission of Henry the 7th of England, with other matters relating to the settlements of the Spaniards and the coasts of America. He then informs us, that the English have been the first discoverers, having "a better right to it than any European nation could claim; consequently king Charles, in the fifth year of his reign, granted unto Sir Robert Heath, his attorney-general, a patent of all that part of America from the river St. Mattheo, on the peninsula of Florida, in 30 degrees North latitude, to the river Passo magno, in 36 degrees, comprehending within its boundaries, the greatest part of the present province of Carolina: In longitude, this grant extended from the Atlantic Ocean to the South Sea." We are then made acquainted by our author, of several other curious particulars relating to the said settlement, for which we refer the reader to the pamphlet.

Without pretending either to canvas or contradict our author's facts, we are, as critical reviewers, to observe, that if such evidences as he has produced were admitted amongst nations, there would either be no end of unhinging their possessions, or they must be involved in perpetual war and bloodshed. Positive treaties and even uninterrupted possession constitute a right to territory; and I much question whether the government of England can at this very time, produce any formal renunciation of the island of Jamaica by the crown of Spain; and yet we should be apt to treat very ludicrously, any claim set up by Spain to that valuable acquisition.

Our author next proceeds to a very full, and we believe, a very true and accurate account of Mississippi or the great river, the streams that fall into it, and the French settlements on its borders, with a great number of instructive as well as entertaining particulars, concerning the gulph of Mexico, and the geography of that large country. He is of opinion, that we ought to build forts at the mouth of almost every river that discharges its waters into the eastern side of the Mississippi; otherwise says he, very sensibly, "it is a great doubt with me, whether all the Canadian and Northern indians, will not still find a way to the French markets, by means of the lakes,

which afford them an easy navigation, and the rivers that are almost contiguous to them, and fall into the Mississippi: If this should happen, Canada will be of no other service to us, than as, by being in our possession, it removes the French to a greater distance from the back of our Northern colonies, where they began to be very troublesome; but at the same time it encreases by emigration their numbers in the South, where our colonists are not so well able to contend with them in their encroachments."

We are next entertained with a description of the southern part of the territories ceded to us by the preliminaries, which, according to our author, is far richer and more valuable than is generally imagined; but at the same time he is of opinion, that the west side of it is equally fruitful, and that we ought to keep up our claim to it as being part of our old province of Carolina. He concludes his performance in the following manner:

"I have only, before I conclude, to add, that I owe many of the facts communicated in this short tract, to some authentic materials collected by Dr. Cox, so often mentioned, and his son, Daniel Cox, Esq. This piece of justice I thought due to the memory of two worthy and public-spirited men."

Monthly CATALOGUE.

Art. 14. *Punch's Politics: In several Dialogues between him and his Acquaintance.* 8vo. Pr. 1s. 6d. Nicoll.

AS we have some respect for the true, genuine, wooden wit of Old England, known by the name of Punch, so we cannot, without some indignation, see his character and appellation thus assumed by an ignorant impostor. That he is an impostor appears from many circumstances. In the first place, he cannot speak English; a truth which is evident in the very first page of his work.

"But may it please your majesty, to excuse the presumption, of a foreigner's shewing this concern for the dangers your royal person may be brought to, and my feeling for the unhappy state your country is at present involved, by the united forces, which (worse than Goths and Vandals) Spain and France have already introduced into your kingdoms, and threaten their utter subversion, has roused my spirit, to write my thoughts on your situation; and propose a method to your majesty, of laying the foundation of a greater empire, than any your predecessors were ever masters of."

Secondly,

Secondly, he is utterly devoid of wit and humour, which always eminently distinguished the personage he would represent. For although certain low quaintnesses were excuseable in Punch himself, when he spoke to the vulgar, in consideration of the true attic salt with which he seasoned his discourse in general, we will not pardon wretched puns, and the coarsest impurities, in this supposititious Punch, who has neither wit, humour, attic salt, nor decency, to atone for them. For example, p. vii. 'The most noble monsieur Nevernose (would he had never a tongue) will have *palavered* the people here to believe, &c.'—P. 11. 'But our hopes were disappointed by finding a damn'd *Pitt* (as hard to get over as passing the ocean in flat-bottom'd boats) intercepted our success.'—P. 24. 'My wife Joan has learnt of late so many French fashions, that if I but happen to break wind, that is, to speak my mind backwards, with a becoming English liberty, she calls me nasty beast, &c.'—P. 48. 'You might as well think of f——g against thunder, &c.'—P. 70. 'A f——t for your combination.'—Even in the true Punch we never could relish these high-flavoured jokes, and often blushed at the applause of the audience, when he presented his posteriors, and treated them with a concatenation of such explosions; because, over and above the indecency and impurity of such doings, we knew that, in this particular, honest Punch was a plagiarist, and borrowed this species of wit from the Hollanders, as we could prove from undeniable vouchers.

The design of these politics is to persuade the Portuguese to abandon their country, and conquer the countries of Chili and Peru; to vindicate a German war; to decry the peace, and to revile the ministry; a task which the author has performed with all the flowers of insinuation, falsehood, and scurrility, and indeed with so little caution, that we should not be surprised to find that the performance had cost the author his ears. 'Recover by treaty! (says he, p. 31.) is it possible there can yet such *villains* exist on the globe, who shall surrender the advantages they have gained, and trust to pen and ink for the performance of covenants?' It is very certain our m——y have surrendered some advantages they had gained (and that for very good reasons) and that their conduct in this particular has been approved by the legislature. Therefore Mr. Punch will do well to consider, whether his epithet of *villains*, applied to the m——y, does not extend to the representatives of the nation, by whom the conduct of the m——y is approved; and in that case, whether this precious mess of politics is not, in fact, a libel upon the k—g, and both houses of p——t.

Art. 15. *The Free-born Englishman's Unmasked Battery: Containing Remarks on the Preliminary Articles of Peace, grounded upon undeniable Facts, shewing the fatal Tendency of granting the French a Fishery, and restoring our most important Conquests.* 8vo. Pr. 1s. 6d. Hunt.

The proverb says, a fool's bolt is soon shot : but this is not the case with the performance now before us, which is a critique upon the preliminaries, equally tedious and unfair. It cannot be expected that we should enter into a detail of the particulars, in which the author has deviated from truth and candour : nor is it all necessary we should, as every intelligent reader will at once perceive his want of accuracy and candour, both in omission and commission. P. 10, he says, the island of St. Lucia was our own by former treaties ;—but no such treaties ever existed—P. 14. he affirms, that Canada is a country too sharp for Englishmen to live in — if he has any meaning in this expression, it is, that the *climate* of Canada is too sharp for Englishmen to live in : but this is an assertion so ridiculous as to need no refutation. Where in the name of God have the garisons of Quebec and Montreal lived every winter since the conquest of Canada ? If we compare the bills of mortality among our troops that have remained in this country, with those of the forces sent to Martinique and the Havannah, we shall find that, for every British subject who has died in Canada, above ten have died in the West Indies, counting equal numbers, in an equal length of time. The climate of Canada, though cold in the winter, is remarkably salubrious, serene, and agreeable. P. 41. talking of Guadaloupe, he says, there is a trade carried on from thence to the Caraccas, and other parts of the Spanish main. If there is any such trade, it is altogether contraband and clandestine. The same sort of traffic may be more commodiously carried on from Barbadoes, Tobago, Granada, and Jamaica. P. 48. he asserts, that the Grenades are every way unserviceable, &c. That St. Vincent, Dominica, and Tobago, which are our own already, are altogether worthless, &c. Now we could answer all these assertions in one word,—*they are not true.* Grenada is a fertile island, already settled, with secure harbours well fortified. St. Vincent, Dominica, and Tobago, are also fruitful islands, capable of the most profitable cultivation ; and that they have no rivers is absolutely false, as false as it is, that Dominica has no port nor bay to retire to, &c. Had not this author's ignorance been equal to his assurance, he must have known, that during the operations of the British forces in Guadaloupe, commodore Moore lay secure with his fleet in Prince Rupert's Bay in Dominica. P. 52. he says, that
Senegal

Senegal without Goree, will be found to be like a coat without sleeves, &c. Now, as he has given no reason for this dogma, we say in our turn, that Senegal is as independent of Goree as Portsmouth is of Ostend; and that Goree would be of no more use to this kingdom, with respect to the gum trade, than a third wheel to a cart.

He says we had a right by treaty to cut logwood in the Bay of Honduras.—Why does not he produce the article? Will the *uti possidetis*, in the American treaty, ratified in the year 1670, give a sanction to inroads made by robbers and buccaneers, who penetrated into the woods of Spanish America, and cut and carried off the logwood by dint of force?

P. 70. he observes, 'that every one who knows any thing of Florida, knows this to be true, that the Spaniards never made use of it, nor thought it of any service.' But this observation we know to be untrue. We know they built two towns and two fortifications in Florida, which they now give up to Britain in consequence of the peace. But if the Spaniards had made no use of it, is that any reason for concluding it good for nothing? We are pleased to see a writer reduced to such poor shifts for argument, in his endeavours to inflame the discontents of his country.

Art. 16. *An Historical Account of the Naval Power of France, from its first Foundation to the present Time. With a State of the English Fisheries at Newfoundland for 150 Years past. And various Computations, Observations, &c. proper to be considered at this decisive Juncture. To which is added, a Narrative of the Proceedings of the French at Newfoundland, from the Reign of King Charles I. to the Reign of Queen Anne; shewing what Measures were taken on the Part of England, during that Interval, in Relation to the said Proceedings, &c.—First printed in the Year 1712, and now reprinted for general Information. Most humbly submitted to the Consideration of the Parliament and People of Great Britain. By J. Massie. 4to. Pr. 1s. 6d. Payne.*

These essays are written chiefly to shew that every ship of war equipped by the French king, is an usurpation upon the trade of England; and that while the subjects of France are permitted to retain their sugar islands, and fish cod on the Banks of Newfoundland, the commerce of this nation totters on the brink of destruction: nay, that her very existence is at stake. Of consequence we have, in the opinion of this wise patriot, concluded a very pernicious peace, though the parliament, to which his lucubrations are most humbly submitted, hath already, in the most solemn manner, approved of the preliminary articles.

At the end of these essays we are given to understand, that 'this Historical Account of the Naval Power of France, &c. would have been published last winter, if the detention of near two thousand pounds which are due to me, had not then kept it out of my power to continue writing and publishing at my own expence, as I have for near six years, whatever I thought might contribute to promote the true and reciprocal interests of the king and people of Great Britain; and I must leave the public to account for the said detention, either by British or French reasons, as they shall judge most proper, until I find it necessary to point out the man, &c.'

What pity it is that the indefatigable Mr. Massie, who seems to have devoted his talents to the service of his country, should be so ill rewarded. When we read his appeals to the public, we cannot help thinking of his fellow labourer, the neglected patriot Mr. Jacob Henriques; and as they seem to differ in opinion with respect to the preliminaries, we could wish they would accommodate their difference in a fair political conference. Who knows but a coalition may ensue, and produce a happy family-connexion between them, by the medium of one of Jacob's seven blessed daughters.

Art. 17. *The Comparative Importance of our Acquisitions from France in America. With Remarks on a Pamphlet, intitled, An Examination of the Commercial Principles of the late Negotiation in 1761.* 8vo. Pr. 1s. Hinxman.

We would recommend the perusal of this pamphlet to every dispassionate lover of his country. The very sensible author begins with shewing, from reason and experience, the risque we ran of sinking under the weight of our own acquisitions. He demonstrates the natural strength of France still unimpaired, the exhausted state of Great Britain, and the jealousy of other European powers, at our affectation of conquest and universal empire. He justly observes, that in our negotiations with France, the greater or less facility of obtaining certain objects, should be rated as constituting no inconsiderable part of their intrinsic value, because they tend to hasten or protract the conclusion of peace, and to prolong or shorten its duration. He considers our conquests in North America as the first and most important objects of the war. He ascertains the great value of Canada, both as an acquisition of country, and as a frontier. He describes the advantage of being possessed of the navigation of the Mississippi; and shews the fallacy of that position, that our colonies in North America are but a secondary consideration in respect to the Sugar Islands. He enters into a comparative detail of the trade carried on by these colonies and islands; and,

and, in some articles, convicts the author of the Examination, &c. of want of candour, and want of precision : but in treating of Guadaloupe, he himself seems to be hurried into a little partiality, and undervalues the importance of that island as possessed by Great Britain. He is also (we apprehend) very much mistaken, in supposing that the African trade for negroes, is mostly in the hands of the English. The contrary appeared at the last inquiry which the British legislature made on that subject.

Our author fairly demonstrates, that comparative benefits arising to France, are an unsure scale of the interests of Great Britain : that things of less value to her, may be of an importance to us, infinitely greater than others which she holds at a much higher price.

'Such (says he) is the territory we have acquired in North America, with respect to her islands, and such it may be with respect to an exclusive fishery. One thing is certain : the loss to her would be more than any positive gain to us, in the last as well as the first instance ; and France and her islands would be exposed to all the extremities of want, rather than open their markets to British fishermen bringing a British manufacture. Nor is this true of France only ; Spain hath, since her declaration of war, prohibited the importation of fish from Newfoundland ; and the pope hath freed her subjects, by indulgencies, from those fasts which rendered it indispensably necessary. How far the same ecclesiastical policy may prevail in other Popish countries (and those of that religion are our only customers for fish in Europe) cannot be foretold. But should an enmity to heretic England prevail with the see of Rome, to dispense with her own injunctions ; and a jealousy of all-grasping England incline other Popish states to avail themselves of such dispensations ; instead of acquiring more by an attempt to possess all, we may lose a share, if not the whole, of what we before enjoyed.'

Art. 18. *A Letter from the Cocoa-Tree to the Country Gentlemen.*
4to. Pr. 6d. Nicoll.

This is a shrewd, spirited appeal to the landed interest, from a confederacy supposed to be formed against the independence of his majesty, by three noble personages, whose characters are here exhibited in bold and glowing colours. The D— of —, is represented as ambitious, sanguinary, and ungrateful. In our opinion, the picture is overcharged. The duke of D— is painted with a tender pencil, as an object of affection and esteem; misled by the prejudices of education. But the sage of C—t is held forth as a theme of ridicule and contempt. Indeed we don't see, why the man who has been in a constant course

course of exposing himself during the vigour of his animal life, should be debarred the pleasure of playing the fool as a private man in his old age.

Art. 19. *A Letter to the Whigs, with some Remarks on a Letter to the Tories.* 4to. Pr. 6d. Nicoll.

From the stile and matter of this pamphlet, we should take it to be written by the author of the foregoing, who, in his cooler moments, reflecting, that the first might have given offence to some of those who distinguish themselves by avowing revolution principles, assumes the character of a Whig, and disapproves of some asperities in the Letter from the Cocoa-Tree; though he espouses his maxims in general, condemns the cabals of party, particularly the supposed confederacy of the triumvirate, and endeavours, by softening expressions, and moderate counsels, to promote a reconciliation between the two great parties, and to diffuse a spirit of harmony through the nation.

Art. 20. *An Address to the Cocoa-Tree. From a Whig.* 4to. Pr. 1s. Kearsly.

This address (which is a spirited performance) seems to be built upon certain data, which, we apprehend, will not be generally allowed. First, that a native of North-Britain ought not to aspire at the first place in the ministry, even though his sovereign should be inclined to employ him in that station. Now we will venture to affirm, upon the faith of the most solemn treaty of union that ever took place, that a native of North Britain has the same right to such a place which is enjoyed by any native of South Britain. This author, who professes himself a zealous Whig, ought to remember the contents of this treaty, which was in a very remarkable degree, a measure recommended, patronized, and executed by the Whig interest. His second position is, that the people have a right to demand the dismissal of a minister, whom they personally dislike, although they have nothing to lay to his charge. There is such a flagrant absurdity on the face of this maxim, that it were superfluous to refute it. But let us even grant, the people possessed of this prerogative, to enslave their sovereign, we will defy this author to produce one instance in the annals of England, of their exerting this prerogative; that is, of their demanding the dismissal of any minister, no part of whose conduct they were able to impeach. In the third place, this addresser steps forth as the advocate of the Whigs, employed as the mouth and orator of the whole party, which he computes to be a great majority of the English people. We know of no other constitutional way of shewing a general dislike to a minister

ster (which he affirms to be the case at present,) but addresses from parliament; and remonstrances to the representatives of the people, from their respective constituents. Now no such remonstrances have appeared, not a single letter of instructions hath been published; and the two houses of parliament, instead of rising up in resentment and vengeance against the minister, have voluntarily given a sanction to his conduct in the strongest expressions of approbation. This being the case, we must take it for granted, that the Whigs are generally pleased with the minister, and that this author has no more title to call himself the advocate of the Whigs, than the attorney's clerks, so humorously described by Fielding, in their close divan, at a paltry alehouse, had to call themselves the representatives of the town, and arrogate to themselves the power of judging all theatrical entertainments.

Art. 21. *A Letter from Arthur's to the Cocoa-Tree, in Answer to the Letter from thence to the Country-Gentlemen.* 4to. Pr. 1s. Morgan.

The zeal of Whiggism seems to have eaten this politician up. The performance is such a rhapsody as deserves no comment. We would advise the author to bleed and take physic, and abstain from all kinds of altercation; otherwise, we apprehend, he will be in danger of a dark room and clean straw.

Art. 22. *A Derbyshire Gentleman's Answer to the Letter from the Cocoa-Tree.* 8vo. Pr. 6d. Moore.

The censure and applause of this scribbler are equally contemptible. He lavishes his praise from prejudice, and his satire from malignity.

Art. 23. *A Letter from Jonathan's to the Treasury.* 4to. Pr. 6d. Burnet.

This is no bad satire on those jobbers, brokers, and contractors, who have exalted their throats against the peace, which hath put a stop to the infamous practices by which they preyed upon the distressed of their country.

Art. 24. *A View of the present State of Public Affairs, in a plain Dialogue between Prejudice and Reason.* 4to. Pr. 1s. Coote.

Mrs. Reason, in this performance, does not argue like an old gentlewoman. She fairly and coolly refutes the assertions of prejudice, with respect to the nature of the preliminaries, and the

the character of the earl of B——, upon which she seems to expatiate with peculiar pleasure; and, indeed, if Mr. Prejudice had not been in a violent hurry to be gone, in all probability she would have made him a convert to her opinions.

Art. 25. *Reasons why Lord —— should be made a public Example, Addressed to every free-born Englishman. To which is subjoined, an authentic Extract of the Preliminaries, signed the 3d of November, 1762, at Fontainbleau; with some comparative Remarks between them and the Terms offered by France last Year.* 8vo. Pr. 1s. Burnet.

Irony is certainly the most effectual and commodious weapon for combating those ridiculous prejudices which do not admit of serious refutation. 'Tis our author wields with dexterity and success. Upon perusing the title page, we expect to meet with nothing but the most rancorous invectives against the earl of B——; but in examining the performance, we find it replete with oblique satire, levelled at his enemies, whose avowed principles, and rancorous opposition, are exhibited in the most ridiculous point of view. It must be owned, however, that the author, towards the conclusion, seems to have quitted the winding path of irony in which he set out, and to have fallen into the high road of plain reason, which, though the safest, is not always the most agreeable.

Art. 26. *A Letter addressed to the Right Hon. William Beckford, Esq; Lord-Mayor. Concerning Lord Bute and a Peace.* 8vo. Pr. 6d. Scott.

This letter, which contains a very favourable description of the earl of Bute's character, both in public office and private life, with a modest expostulation on the ill treatment that nobleman has met with in the city of London, could not, with such propriety, be addressed to any person as to the present lord-mayor, who has been always distinguished for his moderation and humanity; for his detestation of every seditious practice; for his attachment to the person of his sovereign; for his good sense, candour, and urbanity; and, in particular, for his hospitality, politeness, and delicacy of behaviour to lord B—— at the city entertainment, to which his lordship had been invited as one of the first officers of state.

Art. 27. *The Royal Favourite; a Poem: or, A Blot in the Great Fav'rite's 'Schutcheon, Which Ay—l—b'ry Wiflings may make much on.* 4to. Pr. 6d. Prudden.

This is a pretty well-turned compliment to the earl of B——, exposing

exposing the malice and futility of those wretched scribblers, who have so rancorously reviled his lordship, without being able to point out one single defect either in his head or heart, or indeed any sort of objection to his person and character, but this one :

‘ It is ——— a monstrous crime, indeed !
The wretch was born beyond the Tweed !’

Art. 28. *A Declaration. By an old Plebeian. 4to. Pr. 3d. Kent.*

Of this Plebeian’s Declaration, we may say what Shallow says in the play, of Slender’s declaration concerning his purposed marriage with Mrs. Anne Page. “ I think my cousin meant well.” To which Slender answers, “ Ay, or else I would I might be hang’d, la.”

Indeed, the Declaration before us (consisting of many pious thoughts) bears, in point of expression, a near resemblance to that of the aforesaid Abraham Slender, who, speaking of his mistress, says, “ I will marry her, Sir, at your request ; but if there be no great love in the beginning, yet heaven may *decrease* it upon better acquaintance ; when we are married, and have more occasion to know one another ; I hope, upon familiarity, will grow more contempt.”

The matter of this poem favours much of content, moderation, and pious resignation ; but the verse exceeds all measure, and can be compared to nothing that we have seen but a poetical paraphrase of the Old Testament, by a reverend divine of a neighbouring kingdom, a couplet of which we shall cite for the reader’s entertainment ;

“ Was not Pharaoh, king of Egypt, a very great rascal,
Who would not let the children of Israel, with their sons and
their daughters, their wives and their servants, their oxen
and their asses, go forty days into the wilderness, to keep
the Lord’s paschal ?”

Art. 29. *A Letter to a Friend, on his having Thoughts of marrying a Lady of the Roman Catholick Religion. 8vo. Pr. 6d. Noon.*

The author of this letter, in order to deter his friend from contracting such an intimate connection with a person professing the Romish religion, informs him that he had lately found among the books belonging to the daughter of a gentleman of that persuasion, a *Manual of Spiritual Exercises, or Instructions for Christians*, containing among other articles, ‘ an examination of conscience on the ten commandments,’ so replete with impurities, that

no person, of either sex, having the least regard to decency, could read it without blushing.

Art. 30. *Fingal Reclaimed.* 8vo. Pr. 6d. Hinxman.

"Sic vos non vobis fertis aratra, boves."

If this author had no other intention but to demonstrate the probability of Fingal's being an Irish, rather than a Scotch poem, his imbecility hath injured rather than supported the cause which he espouses. Indeed, the performance is so futile in all respects, that we can scarce believe the author had any design at all, but that of seeing himself in print.

Art. 31. *A Letter to a Merchant at Bristol, concerning a Petition of S—— T——, Esq; to the King, for an Exclusive Grant to the Trade of the River Senegal: Wherein the Foundation of Mr. T——'s Claim to such a Privilege is fully stated, and the Injury it will do the African Commerce, considered. By a Merchant of London. To which is prefixed, a Copy of the Petition.* 8vo. Pr. 1s. Kearsly.

This letter contains severe animadversions on a petition delivered to the king, by Samuel T——t, of London, merchant, setting forth the expence he had incurred, and the service he had done in the conquest of Senegal, and craving for himself alone, or for himself in conjunction with Thomas Cumming, an exclusive privilege of trading to Senegal for a certain term of years; towards which exclusive grant to T. Cumming, Mr. P——t had promised his best assistance, provided the endeavours of the scheme of conquest, planned by the said Cumming, should succeed: a promise, in consequence of which Mr. T——t equipped five vessels of a particular construction, which had a great share in accomplishing the reduction of Senegal. The letter-writer endeavours to shew, that Mr. C——g has been amply rewarded for all the assistance he gave; that as he failed in one essential particular, that of procuring assistance from the Moorish king of Legibalie, which he undertook to procure, he had no title to expect the performance of Mr. P——t's promise; and that all the merit Mr. T——t can claim, is that of having fitted out some transports for the government's service, for which he has been fully indemnified by his share of the prize-money, and the returns of trade which his vessels brought home.

Though we are no friends to monopolies in any branch of commerce that can be carried on by separate traders, we cannot help observing in this pamphlet an invidious disposition to lessen the merit and services of Mr. Cumming, to whom alone the conquest

conquest of Senegal was undoubtedly owing, as well as to disguise facts, and wrest circumstances, to the prejudice of the honest Quaker and his associate.

We understand that the author, notwithstanding his pretences to impartiality, belongs to a house which obtained a contract from the g——t relating to S——l, soon after the conquest of that settlement; and we have materials by us charging him with some gross misrepresentations, which at present we shall not particularize. This much, however, we think proper to declare, that the reader may be upon his guard in perusing the performance.

Art. 32. *Reflections on the Terms of Peace.* 8vo. Pr. 1 s. Kearsly.

This is a sensible vindication of the preliminaries, with some remarks upon the importance of Minorca, which deserve consideration.

The author writes like a man of intelligence and candour; and his sentiments in favour of the peace deserve the more regard, as he declares that war would more conduce to his private advantage.

Art. 33. *An Enquiry into the Origin of the Cherokees, in a Letter to a Member of Parliament.* 8vo. Pr. 6d. Fletcher.

This (to be sure) is a point of importance, and very learnedly discussed. We cannot help observing, however, that a critic must be in very good humour, who can read the performance, and afterwards forbear wishing that the author had been debarred the use of pen, ink, and paper.

Art. 34. *Woman: An Epistle to C. Churchill, on his intended Publication, entitled, Woman: A Satyr.* By A. B. C. 4to. Pr. 1 s. Williams.

It is to be hoped, that this gentle persuasive bard will succeed in his intercession for the fair sex, who lie trembling under the lash of the tremendous Ch——ll.

Art. 35. *Memoirs of the Bedford Coffee-House.* 12mo. Pr. 2 s. Single.

We apprehend it will be no great encomium on our author, to say, that he has selected a subject perfectly suited to his talents. A dull, pert attempt, to be witty and satirical, is the character of this motley production.

Art.

- Art. 36. *One Letter more to the People of England. By their old Friend.* 8vo. Pr. 1s. 6d. Pridden.

What can be expected from the copy of such an original as the patriot S——, but scurrility, raving, and sedition. In these particulars our author is no bad imitator.

- Art. 37. *Matthæi Prioris Almæ Libri tres. Latino Versu Donati Opera & Studio Thomæ Martin, A. B. Viginti Annorum Presbyteri, Scholæ Verlucianæ Magistri, et Parochiæ de Kingston Deverell, in agro Wiltoniensi Curam gerentis.* 8vo. Pr. 1s. Hawes.

It is impossible to preserve the excellency of this piece in a Latin translation; for which reason we can only blame our author for his injudicious choice of a subject.

- Art. 38. *The Humourist.* 12mo. Pr. 2s. 6d. Coote.

At a masquerade we have beheld a tun-bellied unwieldy fellow assume the dress and character of an Harlequin, in imitation of whom, we suppose, our author has taken to himself the unsuitable title of Humourist. Nothing can be more costly than his attempts to raise laughter, nor piteous, than his fruitless endeavours to be deemed a wit.

- Art. 39. *A full, clear, and succinct Discussion of the Preliminary Articles of Peace, as published by Authority. Most humbly submitted to the King, the Senate, and the People. By an eminent Citizen.* 4to. Pr. 1s. Williams.

This is a very dull commentary upon a text already sufficiently discussed by the political sages of our coffee-houses.

- Art. 40. *The Visions of Fancy, in Four Elegies.* By J. Langhorne. 8vo. Pr. 1s. Payne and Cropley.

In these pretty Elegies, Mr. Langhorne's muse hath preserved her usual delicacy, and sustained that correctness of imagination, which we have had such repeated occasion to applaud.

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